THE LUTHERAN

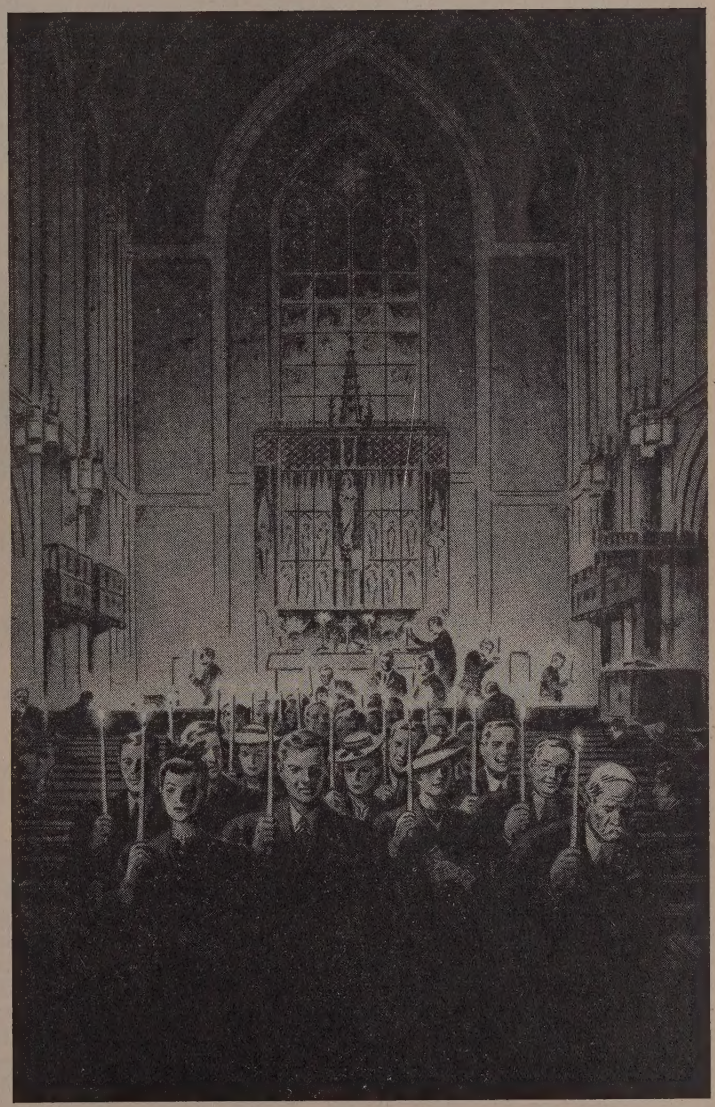
"Stand fast in the liberty wherewith Christ hath made us free"

O Zion, Haste

Thy
Mission High
Fulfilling

To Tell to
All
the World

That God is
Light



VOL. XXV—No. 11

PHILADELPHIA, PA., DECEMBER 16, 19

The Little Chapel of the Good Shepherd

How a Sunday School Room for Children Became a Children's Chapel

By E. Raymond Shaheen

Messiah Church, South Williamsport, Pa., recently dedicated one of the loveliest of small chapels in the Lutheran Church. Her "Little Chapel of the Good Shepherd" is the story of a room that has come into its own.

Thirty-two years ago the room which is now the chapel was built for children's use. Its appointments centered about a beautiful art window which depicts Christ as the Good Shepherd. The room itself, with its stately pilasters and the lovely window, seemed to be meant for more than simply an assembly room for the Beginners' Department.

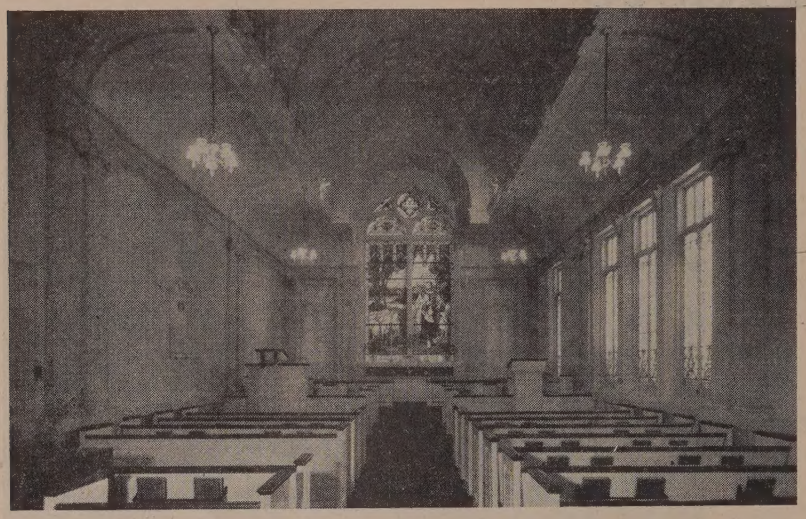
One day the pastor decided to make known a deep-seated desire of his own soul. His plans for a lovely Children's Chapel, complete with furnishings ecclesiastically correct, were shared with the church council. At the close of the meeting with the official group, the decision was made that the pastor be permitted to see the dream realized, provided the necessary funds could be raised outside the regular channels of the church and without making a special plea for financial assistance from the congregation. No time was lost. Two months from that date the assembly room for the Beginners' Department of the Bible school was converted into a chapel, complete in its every arrangement. The services of the Rev. Ellerslie A. Lebo, member of the Committee on Church Architecture of the United Lutheran Church, were secured. The pastor showed the details of Mr. Lebo's splendid study to a parishioner.

It happened on this wise—"These are the plans, Mr. Hurr, for making possible this room into a most beautiful chapel, complete with chancel, sanctuary, pews, etc., in the colonial spirit. The room could be put to many uses: private meditation, a matin service the year 'round, as a department for one of our Sunday school groups, as a place of worship for our Children's Church, etc. The entire ministry of Messiah Church will be enhanced greatly if these plans are realized."

When he had finished speaking, the man replied, "Pastor, my mother dearly loved children. I think I'd like to make this possible as a memorial to her."

That is the financial story of the "Little Chapel of the Good Shepherd, to the Glory of God, and in loving memory of Isabella Diener Hurr, by her son, John H. Hurr."

The lines beneath the picture of this chapel were written by a member of the parish to whom the chapel has already rendered a helpful ministry.



"THE LITTLE CHAPEL OF THE GOOD SHEPHERD"

By Helen Breese Weidman, Ph.D.

Dear God, how strangely stilled shall be the troubled heart
  Within the pristine beauty of this holy place,
As if a radiant Christ Himself had breathed on it
  The tender benediction of His grace.

Within these walls shall rest a world of memories
  When prayers, as velvet soft as wings, shall rise to Thee;
And organ notes that softly swell at candletime
  Shall bring the Loving Shepherd close to me.

We pray the fine, tall lad Who hung from Calvary's Cross
  Shall find within these gates a love as sweet
As Mary held within her heart, when cleansing tears
  Were spilled like precious gems at Jesus' feet.

THE LUTHERAN

The Official Organ of the United Lutheran Church

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CONTENTS

Chapel of the Good Shepherd 2
Editorial 3
The Church in the News 4
In the World's Eye 5
For Our Prompt Consideration 6
Washington 7
The Church in Thy House? 8
Among Ourselves 10
Texts and Truths 12
Across the Desk 14
Death 15
Sunday School 16
Young Folk 17
Books 18
From Past to Present 19
News Letters: Golden Gate, Canada, Nebraska, Alleghany, South Carolina, California, Illinois 20
News 28

Betwixt and Between

JOHN the Baptist sternly reminded his kinfolk "after the flesh" that they no longer heeded the terms of their covenant through the Mosaic law with Jehovah. His proclamation of the presence of "the Lamb of God that taketh away the sin of the world" was the first public warning that the day of the Lord—the realization of Hebrew prophecy—was at hand.

The results of his preaching affected all classes of the Jewish population. The evangelists' records make specific mention of soldiers, taxgatherers, great numbers of people from the city of Jerusalem and from the regions near the place of his ministry. It is evident from the Biblical records that he identified himself as the one of whom Isaiah has written, "I will send my messenger before my face."

His positiveness was due to his consciousness that he was led of the Spirit to leave the solitude of the wilderness and announce the approach of our Lord's appearing. He was thereby anticipating the visit of Jesus: when he saw Him among those who had gathered to listen, he greeted Him as the One Whose presence was the fulfillment of his expectations.

John's preaching was essentially directed toward identifying the person and mission of our Saviour. He was not a nationalist intent on leading the people into a revolt against Herod and Herod's sponsor, the Roman power. Nor was he a social reformer in the sense that he sought to correct the economic and social injustices of his time. What he proclaimed was the presence of the Saviour of the people and the revelation to the people on the part of their God that the kingdom of grace was in process of superseding the regime of the covenant made with them through Moses.

One does not belittle efforts to correct economic and political abuses. One approves the desire to make ours a better world in which to live. But when the Church sets up the objectives for its preaching mission, it must take John the Baptist's order of purposes.

The Church in the News

By G. ELSON RUFF

Bingo in Churches Only

A RULING by Police Commissioner Valentine bans bingo anywhere in the five boroughs of New York City —except in churches.

Churches must not hold bingo games except on their own premises, the ruling states. The bingo decision is part of Mayor La Guardia's anti-gambling drive. The Mayor considers bingo in the churches just as illegal as bingo anywhere else. Roman Catholic churches, which are the chief sponsors of the game, have been ordered by the chancery of the New York archdiocese to discontinue bingo.

A drive to legalize bingo will be attempted by officials of fraternal organizations, hard hit by the decision. Their proceeds from the games were always devoted to charitable purposes, they protest.

Church Editor Impressed by CIO

LEWIS O. HARTMAN, editor of the influential Methodist periodical, *Zion's Herald,* has been to a CIO convention. He finds it is "not a group of anarchists and Communists bent on the destruction of church and state." President Phil Murray, he writes, "is not a big, bad wolf, but a very attractive human being deeply interested in the welfare of labor and the future of his country."

In consequence of his favorable impression, Dr. Hartman, who is president of the Associated Church Press, asked Philip Murray to write a message of the churches of America. Mr. Murray wrote:

"I believe the Christian churches of this nation owe it to themselves and to their mission in life to study the CIO impartially and without passion. Labor simply wants the church to understand what its unions are trying to achieve. . . . The church can be of inestimable value to its members, millions of whom are CIO members, if it will just try to understand this movement.

"In a spiritual way the church is bringing to its members the wisdom, the teachings, the comfort of a Divine Providence. In a material way the CIO is trying to bring to its members—to the family—a little more of the good things of life which God in His infinite wisdom has decreed men should have."

One Church in Japan

JAPAN is merging all Protestant denominations within its territory into one, according to radio announcement from Tokio. Within the last several years thirty-four denominations in Japan were allowed to form into eleven blocs, each retaining some independence within the framework of a united church.

The eleven blocs are now dissolved, Tokio reports. Included in the super-church is the major part of the Episcopal Church, which was formerly outside the united church framework.

The Tokio announcer said, according to *Religious News Service,* "For the first time in the history of modern Christianity, a nation-wide unification of all Protestant denominations has been effected on a permanent basis."

Norway Fights Anti-Semitism

"IN the name of Jesus Christ we admonish the secular authorities to stop the persecution of the Jews," declare the religious forces of Norway in a protest to Quisling.

The protest was sent by the temporary church administrative body, professors of theology including the faculty of the divinity school at Oslo, and prominent laymen, reports *Religious News Service* on the basis of a cable from Stockholm.

"For ninety-one years the Jews have lived in Norway," the protest states. "Now, without warning, they are being deprived of their fortunes, and Jewish males are being arrested so that they no longer may support their wives and children."

Pointing out that had any Jews committed crimes, they would be liable to punishment under Norwegian laws, the protest emphasized that although no criminal acts are involved, Jews "are being punished like the rudest felons."

"According to the word of God, all men are of the same worth," the protest declares. "The authorities of all states must be obliged to respect this right of men to be men. . . . It is the God-given duty of the Church to express disapproval when secular authorities commit wrong. We admonish our people to refrain from injustice, violence, and hatred, since he who lives in hate and provokes ill deeds invokes God's judgment upon himself."

Eleven Millions in Pensions

THE amount paid in pension benefits by the major Protestant denominations during the past year totaled $11,292,932, it was reported at the annual meeting of the Church Pensions Conference several weeks ago.

Every communion in the Conference except the United Lutheran Church puts its pension plan on a "contributory" basis. Congregations contribute annually to the pension fund, in proportion to the salaries of their pastors. In most cases pastors also contribute a percentage of their salaries.

In the Episcopal Church the minimum pension is $1,000. Each congregation contributes annually a sum equal to 7.75 per cent of the rector's salary. Clergymen make no contribution to this fund. American Lutheran and Missouri Synod congregations pay 4 per cent of the pastor's salary, and the pastor pays an equal amount. In the Norwegian Lutheran Church congregation and pastor each pay 5 per cent.

Large pension funds have been accumulated by various churches. Presbyterians, USA, have $43,675,448. The Episcopal Church has $35,650,459. The Missouri Synod has $4,191,126; United Lutheran, $3,422,748.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

As an Afterthought of the Thanksgiving season, and the things for which (perhaps) we gave thanks, the following are some of the things for which we should steadily remain grateful. With several other nations we have been reproached as a "have nation." Perhaps there is some reason for the reproach along certain material lines, though even that is open to question. However, there are certain "haves" for which we may continue to be proud. *The New York Times* has summed them up in an impressive and classic form, as over against the totalitarian group: "We have free speech. They have not. We have free thinking. They have not. We have free teaching. They have not. We have respect for religion. They have not. We have reverence for human dignity. They have not. We have practices described as justice, charity, mercy. They have not. . . . We have the common welfare of all at heart. They have not. They have only the state. And because we have all these things . . . we have something for which we fight, today, now, right here, without waiting for the better world and the brighter future" deceptively offered in "the New Order."

Word Has Come that devout archaeologists, digging deep in the grottoes beneath St. Peter's Cathedral in Rome, have come upon the veritable tomb of St. Peter himself. The news is not exciting, because it is made up of a lot of wishful thinking, such as that expressed by the *Corriere della Sera,* a Milanese paper, which characterizes the alleged find as "without equal from the religious point of view" and "scientifically supports the justification of the Papal pretensions." All this is drawn from certain meagre facts, themselves not verified, that in the deeper excavations a "monument" has been uncovered "which *may* antedate the age of Constantine" (around A. D. 300) and "which *seems* to be on the model of the oldest tombs of the Christian martyrs." A much more definite "identification tag" than that will have to be produced to satisfy truly scientific inquiry.

Kilsoo K. Haan, representing the Korean National Front Federation, the chief vehicle of Korea's persistent spirit of stubborn revolt, reported (November 14) from credible sources that 12,000 Japanese—10,000 born in Hawaii and in the U. S. A., and 2,000 born in Japan—are being specially trained for a projected invasion of our Pacific Coast. A feature that is expected to count heavily for their success is that all are said to have been educated in American schools. Their present training centers are said to be "in the city of Otaru in Paramushiri on Kurile Island, and in Toyahara on Southern Sakhalin Island." Otaru and Toyahara are both in the island fingers with which Japan stretches greedily toward our shores. As matters stand at present, this is a lot of wishful thinking as a part of mass attack, but subtle methods may be adopted for their infiltration into our land over many routes. In that event it may be well to apply the shibboleth of the letter "l" to any suspect, for the Japanese have difficulty with that letter, almost invariably using "r" in its stead. This threat, unhappily, furnishes a basis for distrust of our native-born Japanese, a reaction that our loyal "Nisei" will readily understand, appreciate, and accept as a racial penalty. However, we have the word of our returned Ambassador to Japan, Mr. Grew, that several strong peace groups persist in Japan which would like to see their militarist overlords liquidated thoroughly and speedily, and friendly relations restored with America and the rest of the outside world.

Australia's Minister of War Organization and Industry is determined that the citizens of that island continent shall face objectively the rigors of war economy. It looks as if he spells the name of his country "Austereralia," for he has just told the Australian housewives (November 13) that hereafter they may not use pink icing on the cakes they bake. Nothing is said about white icing, so it may be inferred—for the time being—that it may continue to be used. Just what the reason may be in the mind of the Minister for the distinction is obscure, but it is an allowable surmise that the Australians, particularly the housewives, are not to be allowed to have anything that might cast a rosy hue on the present situation.

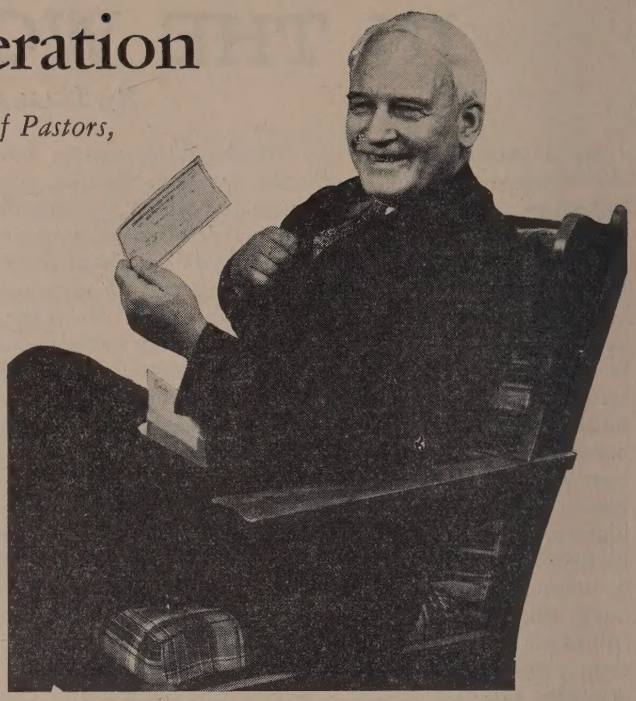
Just Note That: The people on the east coast of the U. S. A. must accept the hazard to their health of contracting pneumonia as the result of insufficient fuel oil. This is according to Price Administrator Henderson, who said at Boston (November 19) "that oil would be diverted to American troops in North Africa even at the risk of a pneumonia epidemic in east coast areas where fuel oil is scarce." . . . Nicaragua has joined in the universal "treasure hunt" sport of "saving scrap." Nicaraguan exporters of metal must give bond that all metal exported must return, pound for pound, in manufactured goods. . . . The Nazis have begun to train teachers in occupied Ukraine in the beauties of Nazi pedagogy, for the eventual transformation of the territory to Nazi ideals. However, the present European upset is likely to call an indefinite recess for the project. . . . As another indication of the spreading fervor for union, the General Conference of the Evangelical Church (membership 300,000) recently voted in favor of union with the Church of the United Brethren in Christ (membership 450,000).

Racial Distinctions have been imposed upon the Catholics in Poland. The territorial occupation government set up there has decreed that the Catholic Church shall have one group of churches for Germans and another for Poles, and both shall be subject to the Nazi secret police, the Gestapo. It is further decreed that the priests of the German group shall not hear confessions, administer the sacraments of baptism, the Mass, or marriage for the Poles, nor give them extreme unction in the hour of death, nor bury them when dead. Poles may not enter churches of the German group, nor may Germans worship in the churches set aside for the Poles. In neither case are the churches of the respective groups free to worship in the spirit of the Christian faith, since they are subject to the unrestrained will of the very secular force of the Gestapo.

For Prompt Consideration

U. L. C. A. Pension Board Asks Attention of Pastors, Church Councils and Congregations

By Secretary Harry Hodges



On the back cover page of last week's issue of The Lutheran, the Board of Ministerial Pensions and Relief fired its first gun in the campaign for memberships in the new Contributory Pension Plan.

Shortly after the New Year every pastor will receive the text of the plan as adopted by the Louisville Convention. Additional copies may be had for the asking.

The Plan is built up to cover the entire group of active ministers and missionaries and the entire group of churches and boards. If one minister who is eligible or one church remains out, the plan will be weakened to that extent.

Every minister and missionary who is in active service of the Church and sustains a salaried relation to it, may enter the Plan and receive the benefits it offers. The benefits of the Plan are not available for those who have retired from active service, nor for the widows and minor children of those who died prior to the inauguration of the Plan, which will take place when five hundred ministers and congregations have joined. These are provided for under the old non-contributory plan.

In Terms of Money

To create the reserves to cover the service rendered under the Plan dues will be paid by minister and church. Each will pay two per cent of the salary the first year of the inauguration of the plan or of ordination, three per cent the second year, and four per cent thereafter. Where the free use of a residence is provided, fifteen per cent will be added. Where a minister serves a group of churches, the church which provides the residence will add fifteen per cent to the salary it pays. The pastor usually gives more time and pastoral care to the church in the community where he lives.

The dues paid by the congregation will appear on the expense side of the budget and should be in addition to the salary, as it is clearly evident that most of our ministers are not receiving a living on which they may maintain the highest efficiency.

The Plan will hold steadily before the church the sad lack of proper support of pastors in the small churches and the home mission fields. These men have been called away from the sources of financial gain; the Church at Christ's command (Who said: "the laborer is worthy of his hire), refuses to permit them to turn aside to avocations of money making. In order that they may give themselves wholly to spiritual ministries, the church promises them in the discharge of their duty all proper support, encouragement and obedience in the Lord and a salary that will keep them free from worldly cares and avocations.

The minister cannot come under the Social Security Acts of the National or State Government. The state does not tax the church to provide pensions for its workers, and such workers are excluded from the benefits of the old age pensions provided.

The Plan is now up to the ministers and the congregations. It is confidently believed that ultimately the entire group of ministers and congregations will come into the Plan. *Why not now?*

Jesus gathered men about Him. He impressed His personality upon them and sent them out to deal with others as He dealt with them. He declared: "As the Father hath sent Me, even so send I you." According to His plan, some are called to be pastors, teachers, evangelists—men called away from secular entanglements to minister in spiritual things. These are His ministers. These are His indispensable men. The church of today and of tomorrow depends more than anything else on the persons who fill our pulpits and minister to us.

An Acknowledged Duty

The church has acknowledged its sacred obligation to provide for those who are called away from the sources of worldly gain for such service and promised them a living that will keep them free from worldly cares. We are guilty of sin and folly when we fail to keep this pledge. "Even so hath the Lord ordained," wrote the Apostle Paul, "that they who preach the Gospel shall live of the Gospel." Very well then, whose duty is it to promote and support this new pension plan? The answer is simple: It is the duty of every single one of us.

It is the duty of the church to protect a faithful servant, for he is worthy of his hire.

It is the duty of the pastor to protect his wife and children against poverty, want and rigor of necessity, if they become widows and orphans.

It is the duty of the pastor to protect himself against need in old age and the humility of hanging on to a job through dire necessity when age has taken its toll and the powers of younger years are no more.

It is the duty of the church to give its servant the daring to labor hard without fear of poverty or "the home over the hill."

Here comes the call. Who will be the first to respond?

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW

SERVICE

HERE is an unusual story of Christian imagination and usefulness. It is the story of a church located in a suburb of Washington, an easy enough place, to be sure, to forget about the social ills and problems of a city. One sociologist called such a suburb, "the living room of the city." A few years ago the members of this church—the Chevy Chase Presbyterian—decided that they had a moral obligation to the city where its members worked. They looked about and found a spot in the heart of one of the difficult areas. A Baptist church was already there, so they began a settlement project in the edifice. The influence of that project was helpful to the extent of reaching hundreds of lives. Now a situation has arisen, with the proposed removal of this building, causing a new project to be sought.

The committee recognized an immediate need for a Protestant chaplain at Gallinger Hospital, the municipal hospital of the District of Columbia. Here is a hospital with a 1,440-bed capacity and with a proposed increase of several hundred more in the near future. The hospital cares for medical and surgical cases, pediatrics and maternity, has wards for isolation, psycopathic and tubercular patients. In other words, it's a complete hospital in its scope of service (a detention home for venereal diseases is soon to be added). To this hospital there is now being called a Protestant chaplain in the person of the Rev. Joseph L. Schantz, pastor of St. Michael's Lutheran Church, Harrisburg, Pa., a pastor who by training and experience is excellently fitted for this ministry. This service will be financed for the present by the Presbyterian congregation in Chevy Chase. The ministry will be to all who are ill and in need of spiritual help in Washington's municipal hospital. It's a noteworthy demonstration of the matching of a great need with skillful, united Christian service.

LIQUOR

THE Louisville convention in connection with the report of the Board of Social Missions adopted a resolution, "That the Church declare to the President of the United States its unalterable opposition to the evils of the liquor traffic." We believe the church is opposed not only to the *evils* of the liquor traffic but to the traffic itself. Even the liquor people themselves are opposed to the *evils* of the business. However, this paragraph is prompted by an amazing letter written to the Liquor Industry of Washington by Milton S. Kronheim & Son, Inc., a wholesale liquor dealer in the city. The letter climaxes in these words, "The public knows we are a non-essential and purely luxury business. . . . It must find a seat in the back of the hall and sit in it and keep quiet. It would mean the end of all advertising. It would mean the end of the display of liquor in windows, in bars and everywhere else. It would mean that we have liquor for sale, and that is all. The public that wants liquor would find it in its legal place. The public that doesn't want liquor, and in fact doesn't want anything that isn't directly helpful to the war effort, wouldn't have liquor flaunted in its face every time it listened to the radio, read a newspaper or walked down the street. That is the only way for the industry to meet the real danger to its own existence." Selah!

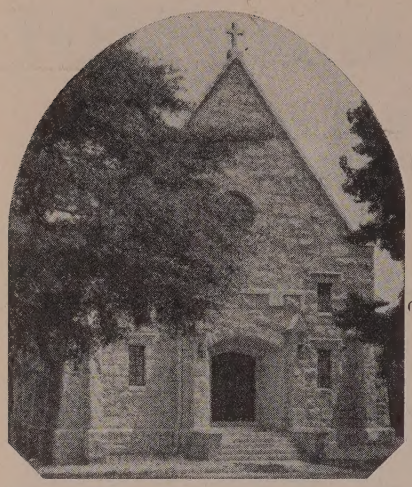
VISITORS

CROWDED hospitals with beds placed in corridors, understaffed nursing facilities and overworked doctors have long been regarded as an emergency problem of the nation's capital. Efforts to build additions to hospitals and thus increase the capacity in accord with the growth of population have all bogged down or have been delayed for one reason or another. Now comes a new suggestion toward relieving the problems of nurses and doctors. The serious proposal has been made to the Commissioners of the District that visitors be banned from hospitals for the duration.

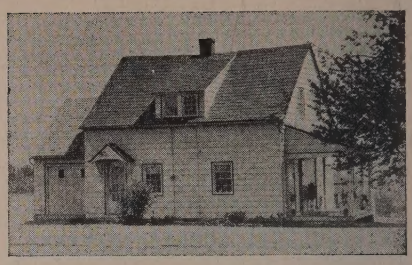
The proponent of the measure insists that the nurses are too overworked now to be bothered by other people who demand time and attention. One newspaper has already stated its support of the suggestion, saying that the average visitor to the hospital has no knowledge of doing a particular form of helpful service outside of expressing devotion or friendship. The whole matter serves once again to focus attention on what we hope to achieve when we go to a hospital to call on a friend who is trying to regain health and strength. There's an art—not a specialized one, but an art nonetheless—to the business of bringing strength of mind, quiet of spirit, and fine quality of spiritual help which aids the doctor and the nurses as well as the patient. This new proposal may not be enacted—maybe should not be enacted. However, it serves a purpose in causing a new analysis of the reasons for the average visitor in a hospital.

SCRAP

SOME of us almost shrieked our lungs out, but the United States continued to sell scrap iron to Japan to fight China. Now the scrap comes home to our own boys. And scrap may soon hold the balance of power. So everybody is gathering it. The Japanese at the moment control our former supply of rubber, tin and manila rope and hold territory from which we formerly secured a billion pounds of fat. Our country is using every last ounce of steel that can be had. Our steel industry is producing a monthly total of over seven billion tons, as much as the rest of the world put together.



The Church in Thy House?



Lapse of Family Religion Basic Source of World's Troubles

By W. J. Goos, *Rose Bay, Nova Scotia*

THERE are two houses which occupy prominent places in Scripture. The first of these is the House of God, the house established by Him on this earth. It is where He has recorded His Name, where His people gather for worship, meditation and prayer. This house is very important, for His honor, character, and glory are involved in it. He has given definite instruction as to the character and use of that house. He insists that it be a godly, heavenly house, for it is His House.

The second of these houses is the house of God's people. God is also concerned about the character of the house which His people establish and maintain for themselves and their children. The instructions given for this house are just as definite as those given for His own house. The home of God's people is to be one in which His name is honored, His Word read, worship offered to Him daily. His honor, His glory, His Name, His character are involved in this house also. It, too, is to be a godly, spiritual home, a place where God dwells.

Close Allies

These two houses of God are distinct and separate institutions, but were never intended to exist independent of each other. The Church and the Home are to be the closest of allies.

In the early Christian centuries there were no church buildings. Believers met and worshiped wherever they could find shelter, usually in the homes of other believers. Paul refers to this practice in his letter to Philemon when he sends greetings "to the church in thy house." This custom was not merely an emergency measure. It was not meant to last only until believers could build great churches for themselves, and then transfer all teaching and worship from the home to the church.

Whatever may be the prevailing opinion as to the cause of the present turmoil and distress in the world, the truth remains that it is due, in no small measure, to the character of the homes of God's people. We were shocked several years ago when a secret document appeared in which we were told that Hitler and his system planned to overthrow all religion and substitute the swastika for the Cross of Christ, and *Mein Kampf* for the Bible. A great hue and cry was raised against such devilish intentions. Let it be said here and now to our own condemnation that we do not need Hitler or any other foreign or outside power to accomplish any such thing. We are doing a fairly good job all by ourselves. Our churches are not too well filled at a time when God's people should be on their knees in humble repentance for separating themselves so generally from God and His House. The government is deathly afraid of inflation, and is racking its best brains for methods to prevent it. What is inflation? It is simply too much money and not enough to buy with it.

Religion Deprived of Support

May it not be that the ungodly predicament in which we find ourselves today is due to the fact that the church has never had too much money and too little to buy with it? Price ceilings have been fixed on practically everything except the church, because there is no danger of men ever setting too high a value on the church or of giving too much to the church. Wages are higher, men are earning more than they have earned for years, but the church still has to plead and beg for support. Christ still has not where to lay His head. The money we begrudged and withheld from the work of God's Kingdom is being taken from us anyway—for instruments of death and destruction. We are told that we are fighting to preserve our Christian principles and civilization. Perhaps that explains our indifference and complacency.

Where did we ever get the idea that we could send our sons, our husbands, our brothers, and even our daughters and sisters, thousands of miles away to fight for a Christianity that we do not think enough of to practice in our lives, and to teach our children in our homes? If we are fighting to keep the faith of our fathers, the place to start is with our sons and daughters while they are still in the home. Our youth will never fight for a Bible that we are ashamed to read to them; they will never shed their blood for a faith that we failed to exemplify to them; they will never give their lives for a God to whom we hesitated to give our lives; they will never die for principles by which we did not want to live; they will never pray now unless they have been a part of our prayer life at home.

The cry today is for armaments, tools of war. Out of all our defeats has come the same dismal, heartrending cry, "Too little. Too late." More planes, more tanks, and we could at least have stopped the enemy. Have we sent our sons—bone of our bone and flesh of our flesh—out to fight the battle for faith and love, justice and mercy, brotherhood and peace, insufficiently armed, without the armor of God, the helmet of salvation, the shield of faith, the breastplate of righteousness, the sword of the Spirit, the girdle of truth? Did we let our sons and daughters go like that? If so, God forgive us if they do not come back, and God help us if they do.

We have buried our Bibles under a pile of newspapers, and rubbish of modern writers. We have substituted a hundred and one material things and worldly matters for the Cross of Christ. We have crippled our backs and worked our fingers to the bone to make our homes comfortable, convenient, modern, beautiful. But in all our laboring, planning, and building we have left out the one thing that would make our home a sanctuary of courage and strength, and unconquerable faith, a haven of peace such as the world cannot give nor take from us, a house in which God lives and moves. We have forgotten our home altar, our family worship.

In Homes Failure Begins

If the church is failing, it is because our homes have ceased to measure up to God's standard, and have not carried out their God-appointed purpose and mission. If the church is ineffective, it is because our homes are no longer God's houses. There is little hope or prospect of the church taking on new life until we get back "to the church in thy house." Both of God's houses—His own and that of His people—are to be "a house of prayer."

The church is an association of families. Neither church nor family will be what God wants it to be or intended it to be until Christ, the Head of the Church, becomes also the Head of the house.

Let this one question ring in your ears constantly; let it be burned deeply into your heart, branded on the soul, until it is answered to the satisfaction of God and His will for you and yours: "Is there a church in my house?"

Theological Prospectives

At the Louisville convention of the U. L. C. A., notice was taken of the probability that the age for military service would be set back so as to include the youth of eighteen and nineteen years. Realizing that this would include young men in colleges who expect to enter theological seminaries and prepare themselves for ordination to the ministry of the Gospel, the convention adopted a resolution of which the following is a copy:

A RESOLUTION IN RE
THE DEFERMENT OF STUDENTS PREPARING FOR THE MINISTRY

1. Whereas, Congress has recognized that Divine worship and religious guidance and education are vital to the welfare of the Nation, both in our home communities and in the armed forces, and
2. Whereas, There is a shortage of persons properly trained and qualified as regular or duly ordained ministers of religion, and
3. Whereas, There has been a gradual decline in the number of students registered in our theological seminaries, and
4. Whereas, It is recognized that in order to maintain an adequate supply of students in theological schools it is necessary to assure a sufficient number of students with the prerequisite training and preparation in recognized colleges and universities, and
5. Whereas, It is evident that Congress is about to lower the draft age to include the youth of 18 and 19 years of age,

Be It Resolved, That the United Lutheran Church in America in convention assembled petition the Selective Service System to permit the Local Draft Boards to defer young men of the age of 18 and above who have declared themselves as desirous of entering the ministry of the Church, provided such youth produce certificates from recognized Church authorities to the effect that they are pursuing their academic studies in recognized colleges or universities under the direction and supervision of such recognized churches, and also certificates from recognized theological schools to the effect that upon the successful completion of their prerequisite academic studies they will be accepted and enrolled in said theological schools.

Unanimously adopted at Louisville, Ky., October 19, 1942
By The United Lutheran Church in America
in Convention assembled

It will be noticed that the resolution is addressed to the Selective Service System and that this authority acts through the local draft boards. Pastors, congregations, and young men to whom the petition applies should take note of the method of procedure.

Line-up as to Churches

Religious Affiliation of Representatives and Senators in Present United States Congress

Lord's Day Leader, organ of the Lord's Day Alliance of the United States, in its October-December issue reports as follows concerning the church connections of the members of the present Congress:

Religious Affiliation	Representatives No.	%	Senators No.	%	Both No.	%
Roman Catholic	86	20	11	11	97	18
Protestant	306	70	74	77	380	71
Methodist	72	17	21	22	93	18
Presbyterian	58	13	11	11	69	13
Baptist	50	11	10	10	60	11
Episcopalian	47	11	10	10	57	11
Lutheran	16	4	2	2	18	3
Disciple	15	3	2	2	17	3
Congregational	14	3	7	7	21	4
Unitarian	6	1	1	1	7	1
Universalist	3	1	0	0	3	1
Christian Reformed	1	0	0	0	1	0
Evangelical Reformed	1	0	0	0	1	0
Moravian	1	0	0	0	1	0
Quaker	0	0	1	1	1	0
Not Specified	23	5	10	10	33	6
Jewish	7	2	0	0	7	1
Christian Science	2	0	1	1	3	1
Latter-Day Saints	2	0	2	2	4	1
No religious affiliation	4	1	4	4	8	2
Unknown	27	6	3	3	30	6
Total	435	100	96	100	531	100

On the basis of percentages it would seem that the voters of the United States prefer representatives who classify themselves as church men. Out of 435 Representatives, 392 have denominational preferences; of 96 Senators, 69 are either Roman Catholic or Protestant.

Assuming that the 306 Protestants are not only tolerant but intelligently discriminative, any time the Congress permits hierarchy to dominate democracy, the fault can be located. But conscious and correct appraisal by Protestants of the principles in our way of life for which non-Catholic groups are responsible is a continuing necessity.

Among Ourselves . . .

By Margaret A. J. Irvin

Wanted: Aptitude Experts

THE aptitude expert is a modern phenomenon. In days gone by, people neither needed nor wanted to be told where their abilities lay. Half the population knew exactly what they were fitted for. They would marry, raise families and each would maintain a home that was in keeping with her husband's position in the community. Any woman who did not marry would reside in the home of her next of kin and act as assistant to the homemaker. It was extremely simple and a fairly workable arrangement. Exceptions to the rule were frowned upon. Woman's place was in the home. There was no need to analyze her abilities. They were exactly the same as those of her mother before her.

Neither did the men need vocational guidance. The vast majority of them followed the trade or profession which their fathers and grandfathers had followed. He was trained—or, as we would say nowadays—conditioned from his youth to be a carpenter, a seaman, a theologian. It seldom occurred to his parents or to him that he might not be a duplicate of his father, that his talents might lie in other directions. Here and there a man might be a misfit and become either a ne'er-do-well or a genius in some other line of work, but on the whole men adjusted themselves to the plan in a way that was quite satisfactory to them and to their neighbors.

The economic changes of the last few decades have uprooted many from their hereditary occupations. Men have often had to look about them and choose a new line of work. Women have discovered that they have abilities that can be used in the workaday world as well as in the home.

A great number of people know what sort of work they wish to do. Others have no idea which way to turn. They drift aimlessly into whatever job is available. Many of them are using only a fraction of the ability that God has given them.

So the aptitude expert enters the picture. He studies men and women, tests their abilities and tells them what they are fitted for. He recommends special training and heads them toward the right trade or profession.

Someone has suggested that the church needs a staff of aptitude experts to develop the latent powers of her members. So many feminine church members say, "I'd like to help, but there isn't anything I can do very well. I can run a home and cook a meal, but that's about all." The church supper offers an outlet for such women. They can serve the church in a realm where they feel self-confidence.

For using new talents does involve a certain amount of pain. We take for granted the muscular aches and pains that go with physical growth. We shy off from the mental and emotional distress that go with developing other powers. A poet may be born, not made; but a good Sunday school teacher, a good missionary society officer, a Children of the Church leader, or any of the other helpers in the congregation, is neither born nor made, but grows. She cares enough about the work of the church to "try anything once." She learns from her mistakes to do the task well.

It is trying the first time that takes courage. Many women lack the self-confidence to take the first plunge. They need someone with the authority to say, "I know you can do it. Don't be afraid of failure. This job is right in your line."

That is where the aptitude expert might come in.

The church already has a staff of such experts. Every pastor spends a large part of his time fitting the members of his parish into the program of the congregation and the program of the church at large. One of the nicest compliments that can be paid a minister is, "He develops the abilities of his people."

And every leader of the organizations of the church is engaged in this work. The president of the women's society, the superintendents of the Sunday school and others who are interested in building a Christian world, are constantly on the alert for signs of latent ability. We may not bear the formal title, "Aptitude Expert," but each of us is in a sense the keeper of our brother's talents.

No Military Cookies, Thank You

CHRISTMAS is the season of the open heart and the open hand. Visiting and entertaining are part of the traditional celebration. And part of the delight of the festivities consists in sharing our Christmas cookies with our friends and sampling theirs.

Through the years a variety of suitable cakes has been developed. There are flakey sandtarts or delicate "kisses" to tempt the fastidious. There are hermits that melt in your mouth yet are fruitily reminiscent of other holiday treats like plum pudding, mince pie and fruit cake. There are the pfeffernusse and the springerlie that must be dipped in coffee—if you have it. If you haven't, many people consider them well worth the loss of a mere tooth. There are sugar jumbles, favorites with all ages. And there are the ever popular ginger cookies.

Ginger cookies are usually cut in all sorts of interesting shapes. The gingerbread man of fairytale fame vies with animals and ducks, Santa Clauses and stars for first place. This year it has been proposed that we cut them in military shapes. Airplanes and tanks, battleships and bombs are suggested, together with red, white and blue shields and gaily iced replicas of the star in a circle which marks United States aircraft.

I don't like the idea very well. Do you? There may be nothing strictly symbolic of the Christmastide in the shapes of other years, but they have been a happy expression of the good will toward men which marks the season. Perhaps I am over-literal, or over imaginative, but I know I would get no pleasure from eating either a tank or a battleship.

Strictly national symbols, I can see; for love of country is bound up with the other loves of our lives. It need not be entirely incompatible with the birthday festival of the Prince of Peace.

—But military cookies? No, thank you.

Musings of a Minister's Wife . . . .

Afternoon in the Parish House

Mrs. Lathrop Comes from a Meeting

WHILE Mrs. Fields gathered up her papers, I looked quickly around the room. The "primary children" take such pride in this precious room of theirs that I wanted to be sure we were leaving it as we found it. If we didn't, I'd hear about the matter from Joan.

"Your Christmas symbols are certainly attractive, Mrs. Fields. Joan told me you were making them in your pre-session period. Did the children cut them out freehand, or did you give them patterns?"

"The candles they did alone, but the bells, and especially the stars, required patterns. Some of them are still a bit lopsided, but they are the children's own work. They have learned a lot from making them—or perhaps I'd better ask you whether they have. It's hard for a teacher to be sure."

"Isn't it? Sometimes I think my nursery people aren't getting anything. Then their mothers tell me how much they carry home with them."

"I think our meeting this afternoon has been quite a success, don't you? Some of the teachers thought that having a Christmas program which grows out of the regular class work would result in a hodge-podge; but I'm glad we stuck to it. I think it will be all right."

"Of course it is. The Christmas theme ties the various parts together very well."

"I suppose some of the parents will be expecting the good old 'Christmas entertainment' sort of thing. I do hope we can make them see what we are trying to do."

"I hope so too; but, after all, the Christmas service of the Sunday school is for the children. If the parents don't appreciate it, the youngsters will. Oh, yes, I promised Joan I'd get you to show me the 'Big Bible' you are making. She said you were putting the lesson folders right back in the part of the Bible 'where they came out from.' It sounded a bit involved, but it seemed to have made a hit with her."

It's really very simple. We've just covered this notebook with black paper and written "Holy Bible" in gilt. Here it is. You see, we've written the names of the books of the Bible on the notebook pages. As we learn a story we fit the leaflet into the proper part of the big book. "Right where it came out from," as Joan would say. It didn't take long to make it, and the youngsters seem to get an idea of the Bible that way.

"Joan has been talking about it for several weeks. She is unable to understand why I can't just leave my class as soon as Sunday school is over and rush in here to see what she has been up to."

"By the way, I hear that one of the little boys in your nursery group is a candidate for the ministry. You must be a very convincing teacher."

"You wouldn't think so if you heard the rest of the story. His reasons were far from noble."

"I didn't hear that part of it."

"He wants to be a minister 'because ministers get more gallons.' "

As we went out into the hall I heard strange sounds coming from the recreation room. I opened the door and peeped in to see what was going on. Two of the younger high school girls appeared to be having a wrestling match, while a third stood by reading aloud from the book she held in her hand.

"No; it says, 'twist the bones and at the same time exert downward pressure.' "

"That's what I'm doing," exclaimed one of the combatants impatiently. "She's supposed to be driven to her knees. It just doesn't work."

"You're not doing it fast enough. I get around you because you do it too slowly."

"That's right," said the reader. "The whole thing must be done at lightning speed."

I stepped into the room. "I don't like to intrude, but what is going on in here?"

"We decided we'd try these new jiu-jitsu exercises for women. The book says that once you have mastered them you need never be afraid to go anywhere alone. You will be safe from any assailant. You see, our parents have been making us stay in evenings since there are so many new people in town. We thought we'd practice this stuff; then if we wanted to have class meetings and socials and our fathers couldn't spare the time and the tires to take us and call for us, we could convince our mothers that we are able to take care of ourselves."

"The trouble is we can't make it work."

"We just need practice. We can't expect to be good at it right away."

"More power to you, then. I must say it looks pretty grim to me. By the way, will you be sure the pingpong paddles are put back where they belong when you leave? Some of the younger children have been coming in here without a leader and they must have left that stuff out. I won't keep you from your practicing. When you learn all the tricks, we'll put you on the program at the Ladies' Aid meeting."

"We may hold you to that!"

Mrs. Fields was waiting just outside the door. She was half-laughing, half-exasperated. "Aren't they the limit? They have plenty of time for foolishness like that, but I know your husband has his own troubles getting any work out of them in the catechetical class."

"The funny thing is that he hasn't. This crowd of boys and girls seem interested in everything."

Naughty Nora's Nonsense

I'M not dreaming of a white
Christmas
Or of others past and gone.
I am dreaming of a
Christmas
That will really bring the
dawn.

NAUGHTY NORA

Sacred Sentences and Observations

Behold, I send my messenger before thy face, who shall prepare thy way before thee. *Matthew 11: 10*

God works through free agents. He compels no one, but honors them who freely do His will. God might have saved the world by a divine decree of pardon, but He wants transformed men in His transforming Kingdom. Even the manifestation of the Son of God as Saviour was delayed until He was first heralded by a forerunner who pleaded with men to prepare the way by repentance and confession of their sins. As a herald of Jesus Christ each believer is sent into the world like John the Baptist to prepare the way for the establishment of Christ's Kingdom. God wants men and women of heroism and devotion to help make a better world.

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For until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. *II Corinthians 3: 14*

"Since man could not look up, God had to look down to get him," said someone. The Son of God looked down and saw man groping in the darkness, with a veil hiding him from the light and hindering his vision of things heavenly. That veil was carnality. It was the veil that hindered the Israelites from beholding Jehovah's glory at the holy mount. Moses tried to remove it with the aid of the moral law, but men's minds remained blinded until from Mount Calvary the lightning tore in twain the veil of the temple, and with it the separation from God's presence. The outstretched hands from beyond Sinai removed all hindering obstacles to grace.

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And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables. *Luke 8: 10*

"The world is full of mysteries," we lightly admit. In the package of the tiniest seed is one of the greatest mysteries, life. Laid in its grave by the farmer, it appears dead in its husk-coffin, until, behold, it bursts forth, and with its tiny root-fingers reaches out for the strength of the soil and thence lifts itself into the sunshine and a heavenly atmosphere. It lays hold on the mysteries of the sunbeams and showers and all the hidden elements in nature that nourish and increase it. Jesus said His Word was like that living seed. And to us who receive it in our minds and hearts many mysteries of the Kingdom of heaven are revealed.

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If ye abide in my word, then are ye truly my disciples. *John 8: 31*

"Man is part animal and part spirit, and lives at the crossroads of being." The use of words in language distinguishes human beings from the brute creation. "The Word" likewise makes the difference between a Christian and a non-Christian. As a means of grace, working through the Sacraments, the Word of Life regenerates by the power of the Holy Spirit. Multitudes listened in curiosity to the words of Jesus and followed for a while in His peripatetic school along the roadside, but at length "many forsook Him and followed Him no more." To be "truly" Christ's "disciples"—learning, following, serving, sacrificing, loving—it is essential to "abide" in His Word.

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For I delivered unto you first of all that which also I received. *I Corinthians 15: 3*

Dr. W. H. Greever warned: "God have mercy upon us if we preach our own opinions and neglect God's revelation." It would be foolish, if not criminal, for a novice to try to change the mechanism of a big industrial plant or a giant bomber; and yet some novices in Bible study, in their ignorance or misguided zeal, champion some dangerous religious theory and "read into" the Bible their own ideas. The learned and inspired Paul testified that he delivered to his fellow-believers only what had been previously received by him from divine revelation. Beware that we play safe with God's Word!

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What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. *Matthew 10: 27*

The world is full of whispers. The Gestapo, OGPU, FBI, and all secret agencies of governments and organizations are busy with their spying, listening, whispering. Whispered are the Christmas secrets in the home and confidential messages in social or business intercourse. With highest significance the Son of man told the secrets—the mysteries—of His Kingdom to a chosen few, and they were whispered in hiding from their enemies, in "upper rooms," underground catacombs, and other secret places. The sacred symbols and parabolic sayings told of the "hidden things" of the Spirit. But Jesus advised boldness and unrestrained freedom in the proclamation of the gospel when the Holy Spirit illuminated and empowered His followers.

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The Lord is at hand. In nothing be anxious. *Philippians 4: 5, 6*

The historic Christ of Bethlehem and Galilee and the prophetic Christ of the coming Advent is the present Lord Jesus on the throne and "at hand." To Him we commend in faith the destinies of the nations. To Him we commit the salvation of our souls and the daily care of our lives. Our religion is of real value only when it is practical, present and personal. "In nothing be anxious" is idealistic advice; but if based in the confidence that "the Lord is at hand," its theory becomes the most precious certainty of fact.

PRAYER

Grant, we beseech Thee, Almighty God, that the brightness of Thy glory may shine forth upon us, and that the light of Thy light by the illumination of the Holy Spirit may stablish the hearts of all that have been born anew by Thy grace; through Jesus Christ, Thy Son, our Lord. Amen.

The Soul's Language

WORDS are peculiar things. Audibly, they are distinctive sounds produced by the vocal cords as the impact of the latter upon the surrounding atmosphere causes varying vibrations. These "sound waves," striking with drumlike precision upon the tympanum of the ear, are received by the sensory nerves of the listener and carried to the transforming brain, where they are translated into reactions corresponding to the creative impulses of the sender as sensations, ideas, thoughts.

Intriguing, too, is the method of thought transfer through written words. Each line, each dot, of the inscribing pen or chisel signifies a mark in the making of words and sentences which express visibly what one mind would transmit to another. Words, whether carried audibly or visibly, are vehicles of thought. Marvelous though they be as means of conveyance, they are worthless save as they express in part the mind of their author. Words live only as they are freighted with mental concepts and breathed through with spiritual content.

There is a language other than that of spoken or written words. The waving of the flag or even a handkerchief, the warning of the fog horn, or the signaling of the semaphore, smoke column or light beam, each speaks its forceful message. The "universal language" of music is mightier than words.

The Eternal Word

GOD the Infinite cannot be self-contained, but by His very nature must be expressive of the expansive Life of His inner Being. Creation is the expression of His Will. His works throughout the universe tell of His infinite power and wisdom. His Spirit pervades and upholds all things. But in the mysteries of the Godhead, beyond all human understanding, is the eternal manifestation of Himself in Trinitarian relation and expression. No mere words or other language known to the mind or heart are adequate to reveal fully the Triune God to His creation. To cross the chasm from infinitude to finiteness nothing could suffice save the coming of Himself in special Incarnation. What was from all eternity enwrapt in the Triune Being could be expressed only when seen and heard in living personality through the God-man, Jesus of Bethlehem. The creative works of the Father must have their complement in the redemptive work of the Son and the regenerative power and life of the Holy Spirit.

John, of the eagle eye and heavenly climb, knew no man-made word to express the language of the Infinite in His supreme revelation, so he called on the wisdom of the Greek philosophers to help him with their choicest expression. And they gave him a special word for the Prologue to his Gospel—"The Logos." Translated "The Word," it may seem to the casual reader something ordinary, as are "words" in common parlance. But designated with the definite article, and capitalized into a superlative distinctiveness all its own, *"The Word"* is enlarged by the inspired writer into a holy significance.

"The Logos"—The Word—is from all eternity and of the essence of deity: "*In the beginning* was the Word, and the Word was with God, and the Word was *God*" (John 1: 1). All creative acts are through this living Word: "All things were *made through him.* . . . In him was *life*" (John 1: 3, 4). With this infinite background, the eternal Word is introduced to us as the Son of God, in Whom is revealed to the world of human beings the mind and will of the Father. As "the Word," He "was the *light of men*": "And the Word *became flesh,* and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of *grace* and *truth*" (John 1: 4, 14).

But when in the encasement of flesh, however highly honored by the divine indwelling, "the Word" could not overcome the darkness in the world through language, deed, or other human expression: "He was in the world, and the world was made through him, and the world knew him not" (John 1: 10). It was only after He had completed His time in the flesh that "the Word" could function fully and freely, unhampered by earthly limitations. Having fulfilled the work of redemption, He then left to the Holy Spirit the making luminous and dynamic that Word of Life. Even as promised by the divine Revealer: "When he, the *Spirit of truth,* is come, he shall guide you into all the truth" (John 16: 13).

Revelation

A DISCERNING teacher said that "nothing is clearly understood that cannot be clearly expressed." That all might know unmistakably the Word as embodied in the Son of God while in the flesh, His teachings have been recorded in definite language and sealed in a Book of Truth for all succeeding generations. Complete and infallible, it is "the good tidings"—the gospel—of Jesus, the divine Logos, from God to man.

The Bible is God's revelation of Himself and of His way of salvation. That revelation was a long and gradual process precedent to Christ's Incarnation, because of man's ignorance and unpreparedness. Patiently, in the various cycles of history, it has been unfolded. We may not agree with all that some commentators say as to the periods of "the darkness, the twilight, and then the dawn that ushers in the glory of the day," but progressive revelation we must admit; and in accepting it, we must attach relative importance to the various periods of revelation and to the different books of the Bible. All are inspired, but all do not possess the same value. To each reader, likewise, the books have relative worth.

But the message in the Bible is God's *Revelation;* and its reception is by *Inspiration.* The Spirit of God attends and permeates both: the revelation, from God; the inspiration, in man. There could be no revelation except from the Spirit of God to the spirit of man; there could be no reception of it inspirationally except by the enabling Spirit. Receptive men—"inspired," or in-Spirited—"wrote down as they were moved by the Holy Ghost." The message, inspirationally received, is relayed in language spoken and written; and they who hear or read in turn receive and act as motivated by that same Holy Spirit, Who takes dead words and makes them live in minds and hearts that are inspired to understand and appropriate the Word of Life.

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

INEXPERIENCED, absent-minded drivers of automobiles have been accused of forgetting to unbrake their cars and amateur boatmen have occasionally failed to haul in the anchor when starting a cruise. Probably both such occasions are rare: their greatest significance is in the narratives for which they supply the initiating circumstances. We had an experience recently when Dr. William Sunday of Brooklyn, N. Y., called upon us and we talked about the difficulties people seem to meet when they are invited to do church work. The conversation contained the following "anecdote," which Dr. Sunday related.

"A colored man, having read stories of Harlem until his imagination was entirely captured, determined to go to New York from Charleston, S. C., by boat, that is, by row boat, the only water-going craft in his reach. Accordingly he equipped a skiff and manned the oars, working steadily through the night. In early morn he was accosted by a fisherman who hailed him, 'Hello, Sam.' In pleased surprise, he ejaculated, 'Who'd a thought I'd meet somebody I know way up north here.' Later in the morning he discovered that he had neglected to unloose the boat from its mooring."

The degree of exaggeration is extreme and thus a fallacy in the anecdote is intrusively evident. But the applications are by no means rare. We say of persons we meet, "They never grew up." There are folk who face new duties, new communities—yes, even new parishes—but who never really let go of the ties they have previously had. They are, figuratively speaking, anchored to a former job.

The Bible has two recommendations on this matter—both of very grave importance. The first is the affirmation by Jesus of a principle connected with marriage. "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." In another instance He said to a young man who offered a parental tradition as an excuse for delay in following Him, "Let the dead bury their dead." It was a blunt way of indicating complete and permanent severance from past activities.

SIGNS AND PORTENTS?

AMONG the letters that came to our desk in November was one from Lieut. Col. F. Herbert Moehlmann, Headquarters Chaplain, 88th Infantry Division, Camp Gruber, Oklahoma. One paragraph of the communication implies with correctness both a previous letter and a conversation with the chaplain at Louisville, Ky., during the U. L. C. A. convention. The emphasized phrase in the following quotation from the last communication indicates the subject of our interest. It reads: "We had close to a thousand men and officers out to the *Preaching Mission,* and there were 128 conversions and rededications."

We believe it safe to guess that the clerical and lay brethren of Chaplain Moehlmann would not ordinarily expect that a Preaching Mission would be on the program of a military training center. The transformation of the civilian into the soldier is presumed to call for a process of hardening, whereby his preferences for kindness and mercy are converted into convictions expressed by ruthlessness.

When one is old enough to have lived through the last great war and able to call to mind the common attitude toward "soldiering," he may well be appalled at the terrible exposures to spiritual dangers that were at least winked at by military authorities and by some definitely encouraged. We are not thinking of physical injuries incident to exposure, disease, or artificial forms of pressure training: we have something more in mind than contacts with intemperance, vice, and moral degeneration that have been accepted as inevitable for the soldier. We are thinking of the deliberate inattention and the consequent shrinkage into near extinction of those longings for communion with God by which the soldier keeps his soul open to religion; by which he remains a being whom his Creator has endowed with capacities for faith and eternal spiritual life.

We suggest that this utterly improper attitude in former wars has been materially altered in the present set-up for the portion of the American people who have been called to military service. The placement of chaplains in the ratio of one for every 1,200 men was the first generous recognition by the government that soldiers' souls are in the war effort. The provision of chapels equipped and devoted exclusively to religious meetings and uses was a second innovation. Third came the order that the former dependence on the chaplains to provide amusements and recreational activities was superseded by requiring him to devote all of his time, all of himself, and all of his opportunities to the work of the spiritual adviser.

A fourth factor in this situation is the prompt acceptance by the church of the challenge which Nazism has dared to issue in the name of racial superiority and human efficiency. Not since Christianity's wars with paganism have there been so open and powerful attacks upon the privileges of man whereby in spirit and in truth he enters freely into communion with God. The Nazi philosophy of materialism sought to establish a form of government to which a Christian cannot assent. In defending the state, the believer is defending his religion.

The above facts have been cited as the basis for three conclusions:

1. Thanks to the chaplains and the opportunities provided them for a primarily spiritual ministry among the personnel of the nation's armed forces, a truly powerful and widespread trend toward religion is in process of development.

2. The communions from which have come the chaplains and those to whom they are ministering must catch the significance of this rising tide of faith in God. The chaplains must be encouraged and supported, prayed for, and co-operated with as never before.

3. When the peace is won and the terms of a better post-war "way of life" are in process of application to secular activities, the churches must have cleansed their temples, renewed their loyalty to Jesus Christ, and entered upon a ministry of serving love that will carry on what has been begun in the months of war.

THE STATE AND RELIEF WORK

The announcement that the President of the United States has ordered WPA (Work Projects Administration) to wind up its affairs ends the career of the second of the government's measures which "the depression" called into organization and operation. The first to be discontinued was the CCC (Civilian Conservation Corps). Practically there was not room for this provision for the youth of the nation and the call to military services. The restoration of employment and the demands on industry and labor to provide food, raiment, transportation equipment, and munitions for the United States and its allies has completely reversed the relations of supply and demand for workers.

It is hoped that experience and research can be depended on to accomplish avoidance of a recurrence of depressions. Some of us are a bit dubious about so great an uplift in the social regime, but, beyond any doubt, the will to keep poverty away from people is unmistakably in our midst. The nations are planning to make the earth yield abundantly the basic resources, and we are all convinced that discoveries and inventions are at the threshold of expansion.

To this better way of life, religion has contributed by supplying idealism and will inspire faith and work in the future. We expect the principles of stewardship, which the churches in the past have propagated somewhat in their own interest, will be so universally distributed as to affect every sphere of human society. In this process of economic and social adjustments, religion can and doubtless will play a major part, but the churches will probably find their spheres of activity considerably modified. The Christian citizen's civic responsibilities will call him to efficient co-operation in the regulations of secular community activities. He will, at the same time, see beyond the present material world into the spiritual regime which God has in store for all whose faith in Christ entitles to an eternal spiritual inheritance. He will further the spread of the kingdom of God as industriously as he works for the fuller life of the state.

Death

Contributed by Dr. W. H. Greever

It is well to think through about death. Death is a fact as truly as birth is, and as natural as birth. One comes into the world through birth, not knowing what experiences are before him, and one departs through death, without knowledge of the experiences awaiting him. Having had no conscious existence before birth, he had no prior questions as to what life in the world is like; but having been born to immortality, he does have questions in this life concerning the future life. The answers which the Christian has to those questions cover all essential interests. They do not and cannot include that which must be experienced in order to be known. On that account, and on account of the influence of those who do not accept the answers of the Christian religion to questions concerning the future life, it is the disposition of most people to evade that sort of consideration of death through which a satisfying and comforting understanding of its significance is to be found. There is nothing in the physical or temporal aspects of death from which any satisfaction or comfort can be drawn, except the fact that it marks the end of some form of misery. In its physical and temporal aspects it is always associated with tragedy and violence, or the ravages of disease and age. To the non-Christian, death is the supreme calamity, as the end of the only existence of which he is sure; but to the Christian it is an epochal event, incident to continued life.

Only the Christian can contemplate death with serenity. The degree of serenity with which the individual Christian can contemplate his own death depends upon the reality of his belief in the "resurrection of the body" and the "life everlasting," and upon the basic attitude toward earthly ties and interests. To the Christian death can never become a matter of indifference or of helpless submissiveness to the inevitable, but it is a matter of calm and courageous acceptance of the will of God for the transition to another order of life, based upon the assurance of a positive faith in what God has promised through Christ. Even so, the Christian feels his utter dependence upon the Grace of God to enable him to meet this most momentous experience, and prays for deliverance from the dominance of the purely physical and temporal aspects of life before death approaches. Freedom from that dominance is the most effective preparedness for death. He who lives in such freedom is ready for death whenever or however it may come, and readiness for death is possible, as a settled matter, at any period in life. It should become such a settled matter when one becomes a Christian, and then readiness for death is not a disturbing concern when death approaches. He can approve the committal of his own lifeless body—"earth to earth, dust to dust, ashes to ashes" —not only as a necessity, but as a natural propriety in a progressive existence.

The serenity of the Christian is a sharp contrast to the stoicism of the infidel in the face of death. The infidel may face death with an indifference which is even more impressive than the serenity of the Christian, but it is the indifference of valuelessness of life itself, while the serenity of the Christian is the serenity of the assured value of the eternal life. The infidel is the victim of fatalism, in which nothing matters; the Christian is the beneficiary of divine providence, in which everything is good. The serenity of the Christian does not exempt him from the sorrows of bereavement. He has a deeper concern for the dear ones from whom he faces separation, than the infidel has. He cares for their faith upon which reunion depends, and thinks of the loneliness which the broken fellowship and companionship brings. It is not serenity without sorrow. The infidel stoically commits those who are dear to the same fate which he faces, maybe not without sorrow, but with sheer despair.

Readiness for life means readiness for death. The Christian is not tortured by constant dread or fear of death. When he is assured that the life he is now living is a part of his eternal life, he is most concerned to fulfill the present life according to God's will and to accept its completion in death in the sense of fulfillment. Death then becomes one of the divine appointments to be met in the course of life. So the Christian who is ready to live day by day is ready to die on any day. He who stops living in order to get ready to die will not be ready for death when it comes. Some of the greatest moments of earthly life for the Christian are lived at death's door.

Divine Love's Constraint

Paul's Discussion of Christian Virtues the Year's Last Sunday School Lesson

By NATHAN R. MELHORN

Romans 12: 1-3, 9-21. The Sunday School Lesson for December 27

READERS of THE LUTHERAN who have access to the list of selections of Scripture studied by the senior departments of our Sunday schools during the past year may well take time to observe a continuity of arrangement in the topics assigned for study for the year's fifty-two Sundays. During the first half of the year the lessons, with two or three exceptions, were chosen from the Gospels of Matthew, Mark, and Luke. The third quarter's Scripture passages, with one exception, came from Genesis. The fourth quarter, which comes to its conclusion on Sunday, December 27, has as its general topic, "Studies in the Christian Life."

Practice Based on Doctrine

It is understood that the division of the Bible into chapters and verses has come about through the efforts of Christian scholars to understand the teachings of the Bible and to put it in a form that is convenient for reading and study. The writers of the several books did not divide it as we find it in our English versions. On the contrary, a letter—for example, one of Paul's to a congregation or community with which he was acquainted—represents messages from him which have been called forth by inquiries, or by opposition to the message of Jesus which he had proclaimed as a missionary, or with the purpose that practices in accord with the Gospel would displace pagan rites, ceremonies, and immoral codes of conduct. In these letters he did not separate theory from practice; although, where he set forth what we call a doctrine of our Lord's revelation, he made the principle in the situation stand out in such a way that it becomes primary and the practice derived from the teaching secondary. The reverse of this is often true when he wrote his conclusions to a letter. The final paragraphs or—as we say, the closing chapters—predominantly are apostolic directions as to the behaviour of the believer who has come into possession of the teachings of our Lord.

The Epistle to the Romans

Paul's letter to the company of believers in the great ruling city of his day is an illustration of the way in which doctrine and practice were interwoven in his written communications. In modern use this letter has been divided into sixteen chapters. Of these sixteen, eleven would classify as having the presentation doctrines as their main purpose. In the remaining five (twelve to sixteen inclusive), there are references and directions which deal with such topics as called for apostolic advice. The twelfth chapter, for example, deals with what has been described as an ethical code. Its objective is to provide exhortations on the life of the Christian as an individual and as a member of a Christian community. The thirteenth chapter broadens out, so as to involve duties to the state and to those with whom we are associated in the civil and social regimes. The sentences deal with proscribed covenants, with participation in religious and national festivals. The approval or disapproval of conscience concerning meat and drink is appraised. The maintenance of the faith against the attacks of the Gentiles is urged, and finally some references occur to persons who have become converted to Christianity and whose names will have meanings for the Christians who constituted the congregation at Rome.

The Dominant Factor

It is, however, a great mistake to separate the doctrines of Christianity from practices. Perhaps it is illogical even to attempt any such separation. What we ordinarily entitle doctrines are, in fact, declarations and definitions of divine grace. Doctrines proclaim God's love for man and the power of God unto salvation. Christian practices are evolved by those who have learned to know God in spirit and in truth, who have come to believe in Christ as their Saviour, and upon whom guidance by the Holy Spirit conveys discernment of the gifts of God.

Readers of THE LUTHERAN who have access to C. H. Dodd's *Commentary on the Epistle of Paul to the Romans* (1932) will greatly profit by reading his interpretation of the twelfth chapter of this Epistle. Introductory attention should be given to what is stated in the closing paragraphs of chapter 11, because in these verses a final basis is laid for the development of the code of Christian ethics which Paul had in mind in addressing his Roman fellow believers.

DAILY BIBLE READINGS
December 21-27

M. Living Sacrifices. Romans 12: 1-3.
T. Love of the Brethren. Romans 12: 9-16.
W. Overcoming Evil with Good. Romans 12: 17-21.
Th. Wisdom in a Virile Life. James 3: 13-18.
F. "Think on These Things." Philippians 4: 4-8.
Sat. The Life of Faith. Hebrews 12: 1, 2.
S. A Dynamic Christian. II Timothy 4: 1-8.

Kinfolk in the Flesh

Chapter 11 of the Epistle to the Romans is frequently cited in connection with studying the destiny of Paul's kinfolk after the flesh. The great missionary had been writing about a *covenant of faith* which has superseded the *covenant of the law* which was made under the leadership of Moses. The fate of his own people was thus in the foreground of his mind. He insisted that God had not and would not cast away his people. On the contrary, there was an arrangement whereby they would receive all that was promised them. He was so deeply stirred by this manifestation of the love of God that he wrote the Romans in terms that are sometimes described as mildly ecstatic: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever." With this all-absorbing consciousness of divine love for sinning man in mind Paul turned from declarations to exhortations which set forth what man should do in gratitude for what he has received.

Faith Makes Congregations

His language is so plain that little is gained by undertaking to expand or paraphrase the words as we have them in our English Bible. It is in order to emphasize the fact to which he referred immediately before stating, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The products of such thorough consecration are mentioned one by one in the verses of the chapter that follow. One conditioning factor of the whole series is contained in the chapter, in verses four to eight inclusive, but omitted from the printed text. It is in these verses that the Epistle calls attention to the community which is fashioned when believers, in the exercise of their several distinctive gifts of grace, articulate with each other and form the congregation. There is no expectation in New Testament revelation that Christians can live up to the tenets of their faith under a regime of individual disregard of each other.

Whether the unit be the congregation or the entire ecumenical church, the obligations which the individual is called upon to accept can be performed only as he belongs to, gives to, and receives from his fellow believers. "Ye are the body of Christ, and members in particular," Paul wrote to the congregation at Corinth.

The Young People

By Amos John Traver, Frederick, Md.

Social Security in the Church

Philippians 4: 10-23

The care of the needy is in the very heart of Christianity. In our Scripture lesson Paul pays a fine tribute to the care he received from the church at Philippi. No Christian church will neglect the care of anyone in trouble and certainly will not forget its pastors. During the weeks just before Christmas, the Board of Ministerial Pensions invited offerings to build up their capital to the point where the income would pay the pitifully small pension of $300 per year to pastors or $200 to their widows. Special gifts are also planned where special needs are known. Retired pastors or their widows have misfortunes just as the rest of us have. A check for $25 to $30 as a Christmas present from their church is often a lifesaver.

Only those who have lived in a parsonage know the financial problems of the average minister. If he is a real pastor, he will not "cry the blues" even when he is having the greatest worries. There is little opportunity for building up a reserve for old age. One serious illness in the family, or the failure of an investment, may wipe out all his security. Then there is the education of the children. That usually eats into his savings. The range of salaries is low for most pastors. Many of them right now are not getting as much salary as laborers in their communities who never had to spend one penny on their education. Yet the pastor must dress and live well enough to associate with the financial leaders in his parish. He is tempted always to pay a larger part of his income for his living than he can afford. If his family is not well dressed, he fears they will be criticized. He has to be a financial genius to make ends meet without skimping to the point of stinginess, and at the same time carry enough insurance to make other investments to provide security for the future.

Contributory Pensions

The United Lutheran Church has provided another method of security for pastors. It is called a contributory pension plan and is entirely voluntary. All entitled to the regular pension will receive the $300 or the allowance for widows and minor children. The contributory plan is additional to this. The pastor and his congregation begin by each paying 2 per cent of the pastor's salary the first year, 3 per cent each the second year, and 4 per cent the third year and each year afterward. This amount is credited to the pastor's account and helps build up for him an annual pension on retirement or disability. Or it helps his widow.

Among the great denominations, our United Lutheran Church has made the least adequate provision for the security of our pastors. Many of them provide $1,000 or more per year, and some make possible an income per month that is as large as our present yearly pension. It does not please God and should shame us that the United Lutheran Church has lagged so far behind in its pension provision.

There is also a large group of employees of the Church who work for the boards, for congregations, and in all types of lay service. They are not eligible for the social security program of the government and seldom draw salaries that will allow any large insurance. Our Pension Board is working out a plan for their care, too. If government and business corporations provide for the retirement or disability of their employees, the Church of Jesus Christ ought to provide for her pastors.

Federal Social Security

Why are pastors not included in the government social security program? This has been due to the desire of the churches to be under no obligation of this character to the government. Business has already discovered that social security means considerable government supervision. Required reports place information with regard to business in the hands of government officials. America has been well satisfied with the freedom of the churches from government interference. It does not propose to run any risk of changing this situation. The church does accept tax freedom from the state. There is even a question how far the church should accept such concessions. The state, too, has made some jealous eyes at tax-free church properties. The federal government undertook recently the taxing of church-owned properties such as our National Lutheran Home. There is a right that the church could claim for tax concessions. Each church is a center of influence for law obedience. It keeps many of the citizens from costing the state large sums in penal institutions and courts of law and the like. The institutions of mercy maintained by the church certainly save the state millions of dollars each year. Tax concessions seem justified.

But the care of aged and disabled pastors falls into a very different class. When we think of the intimate relationship of a pastor to his people, of the comfort and encouragement he brings into the homes of his parish, we do not want to shift responsibility for his care any more than we would avoid responsibility for the care of a loved member of the family.

The Ultimate Security

Social security is the security provided by society. It is to the honor of the government that a sense of social responsibility has been awakened in America. It was the depression of a decade ago that speeded the process of making life more secure for all workers. So many lost their life savings that the relief organizations of the nation were swamped. So the state took over much of the relief load and also made plans to avoid a repetition of such a disaster. Not only were bank deposits insured, but the present system of pensions was devised. A certain per cent of an employee's wages or salary is paid the government, and of this sum part comes from the employee and part from the employer. Out of this sum will come regular monthly allotments when illness or old age requires retirement. At present these funds are not set aside in a special fund as a reserve. Instead the government uses the funds for various purposes. But the return to the worker is insured by the good faith of the government. One could not ask better security.

The ultimate security of the Christian is, after all, not the provision of society. The Christian as a citizen ought to accept all proper provisions of government for his care. He should be thrifty, not only for the sake of himself and his family, but as a debt owed to society. He should not unnecessarily become the care of others. But essentially his hope is in God's provision for him. He does the best he can for his own future; he trusts his government to do its part for his care, and then places himself in the hands of his Father in heaven. The Bible and the experience of all history agree in witness to a God Who will never forget His children.

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To Leaders: Topic date, *December 27*. Next topic, *"Looking Backward and Looking Forward."*

BOOKS

These Were the Pioneers

Kingdom Pathfinders. By George Drach. Muhlenberg Press. 168 pages. 60 cents.

This book gives us in interesting fashion the biographies of nine men and women who were great in mind, in heart, and in achievement. Five of them did their missionary work under the United Lutheran Church in India; the remaining four, in Africa, Japan, South America, and China.

Dr. Drach, the author, has been doing literary and publicity work in connection with foreign missions for the past thirty-five years. His research in the life of Father Heyer stood the test of time and has been freely used by others. It is indeed fitting that he should be the writer to give us illuminating insights into the lives and characters of these missionary pioneers.

Although the book cannot be designated a collection of missionary adventure stories that might be found exciting by even those who are not connected with the church, yet what we have here will surely be found interesting because of the characters and the achievement of the men and women presented. They came from very different backgrounds, but every one accomplished great and enduring work. We see the influence of parents, pastors, and teachers, and also clear evidence of the ability of men to transcend, by God's help, the unfortunate or unfavorable environment of early years. The fact that the foreign missionary enterprise touches the lives of distant countries in almost all possible directions is seen in the varied and colorful experiences of the subjects of these sketches.

As we note the vision and initiative, the devotion to duty, the courage, and the varied activity of these pioneers, we cannot but be impressed with the success they achieved in calling out similar qualities of life and character and similar devotion in the people of the lands in which they worked. The future of the Kingdom in foreign lands depends, under God, upon the Christian men and women of those lands; the "pathfinders" and their successors are necessary, but only until the indigenous churches have, at the feet of Jesus Christ, caught the same spirit of Christian service and have been trained to assume responsibility not only for the care of the Church that has been planted, but also for the stupendous task of evangelizing the millions who are still outside the Christian fold.

The book is eminently worthy of reading and study. These lives show how difficult—and how extremely alluring at times—pioneering or "pathfinding" really is. They also show the beginnings of the evangelistic, educational, medical, and industrial phases of modern missions. J. Roy Strock.

Useful Book on Worship

Ascent to Zion. By S. Arthur Devan. The Macmillan Company. 251 pages. $2.50.

This is one of the most interesting and comprehensive books on worship and its adjuncts which we have noticed in recent years. Its author is thoroughly in sympathy with the present widely diffused interest in worship which is evident in all Christian communions. One of the merits of his presentation is the underlying assumption that, in their increased attention to forms and accompaniments of worship, the denominations which have been classified as non-liturgical are awakening to a sense of the values of the heritage they have lost or neglected. In his plea for the recovery of these Dr. Devan (himself a Baptist) is on ground familiar to many Lutherans.

The author follows Maxwell (and other standard authorities) in finding the double origin of Christian worship in the Jewish synagogue service and the "Liturgy of the Upper Room." While there is nothing particularly new in his treatment of the history and nature of Christian worship, his summary is succinct, well balanced, and eminently readable. One interesting point is his argument for the feasibility of what he calls "semi-liturgical" worship. His chapters on the relation of religion and architecture, and of music and worship, are most constructive.

In speaking of religious education he makes a keen assessment of some of the weaknesses of past and present methods, and presents a strong case for the proper education of children in the spirit and technique of worship. The discussions of the functions of the leader of worship, and of worship as a fine art, are equally valuable.

The book reveals sound judgment, correct apprehension of the essentials of worship, and a healthy optimism as to the development of present-day worship movements. It should be read by everyone who has any responsibility for the conduct of public worship.

Lloyd M. Wallick.

Study Book on Faith

The Practice of the Christian Life. By Edwin Lewis. Westminster Press. 151 pages. $1.

This little volume is not a formal treatise of Christian doctrine or conduct. It is written primarily for the layman. Though the author avoids technical, doctrinal and ethical vocabulary he does not talk down.

In ten brief chapters the author deals with fundamental theological and ethical problems without propounding infallible solutions for all. The first six chapters deal briefly with what may be called doctrinal foundations of the Christian life. Faith comes from God. It is more than intellectual consent. Real faith changes men into "Christmen" who show their faith in Christ-like works. This "changed man" goes all out for Christ.

Faith is a confession of our human limitations. It is therefore also a venture with a new purpose under God. It is redemptive because it changes the whole content of life. In daily life these aspects of the new life are nurtured through worship in the closet as well as in the congregation.

In the last four chapters the author surveys the processes of translating faith into action. The treatment is not cheapened by cataloging remedies for every evil. It deals with principles.

Both the individual and the church militant must work out its own salvation with fear and trembling. And in doing so we dare never forget that we are "citizens of two worlds." The author leaves us in no doubt as to where our first loyalty lies.

The author has supplied a limited but good bibliography as well as study outlines and questions for each chapter. This book should be an excellent text for church study groups who are not afraid to do some real thinking and careful studying. James J. Raun.

Priming the Pump

Doran's Ministers' Manual. Edited by G. B. J. Hallock and M. K. W. Heicher. Harper and Brothers. 505 pages. $2.

For pastors who like to use a volume of sermon material as a starting point for their homiletical labors, this is a valuable volume. It contains sermon outlines, illustrations, and suggestions for every Sunday of 1943, morning and evening. There is also material for the Sunday school lesson and midweek service. Poems, bulletin-board slogans, and copy for bulletins are included.

This is the eighteenth in a series of these manuals, of which the values and limitations are well known by now.

From Past to Present

A Century and More of Inheritances at Grace Church, Winchester, Virginia, Acknowledged

By Mrs. J. George Baetjer

As in the life of every individual, so in every congregation, there come times of high spiritual experience and uplift. Such an experience in the life of *Grace Church, Winchester, Va.*, was the observance of the centennial of the present church edifice and the 189th year of the congregation.

Vespers were held in the church October 28 and 29. At these services former pastors occupied the pulpit. Dr. L. A. Thomas took as his subject, "The Church Through the Years." His text was from II Chronicles 6: 2, "But I have built an house of habitation for thee, and a place for thy dwelling forever." He spoke on the nature of the church and how it has met the needs of man through the years and will continue to meet them. Dr. George S. Bowers' topic was "My Heart's Desire." He used for his text the Pauline Benediction, II Corinthians 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He spoke most fervently and touchingly on the trinity, the Grace of Christ, the Love of God, the Communion of the Holy Ghost, a spiritually eloquent testimony from a great and good heart.

Descendants of First Pastor Among Speakers

On Reformation Eve, the centennial dinner provided for the congregation and its friends an occasion of real fellowship as well as food for body, mind and spirit. The pastor, the Rev. Carl A. Honeycutt, presided, recognizing guests and introducing speakers in his happy way. Among the guests were two daughters of a former beloved pastor, Dr. D. M. Gilbert—Mrs. R. M. Rutherford and Miss Jane Gilbert. A letter of greeting was read from Dr. L. S. G. Miller, former missionary to Japan who was partly supported in that work by Grace congregation. Dr. Miller is a son of another much-loved pastor of earlier days, whose family has been actively identified with this congregation since 1760.

Among the speakers, the individual in the congregation was represented by a member of Grace Church, Mrs. J. George Baetjer, great-great-granddaughter of the first pastor, Christian Streit. She gave "Some Siftings from a Century" (with apologies to the *Virginia Lutheran*), just a few human interest stories, some amusing, others very tender and touching, about members of the church who are no longer with us. Four other direct descendants of Christian Streit were present upon this occasion, all members of the church. Dr. R. Homer Anderson, superintendent of the Synod of Virginia, was "The Voice of the Synod," bringing greetings from that body together with a stirring message earnestly urging Christian people to stand fast in the faith of the founding fathers.

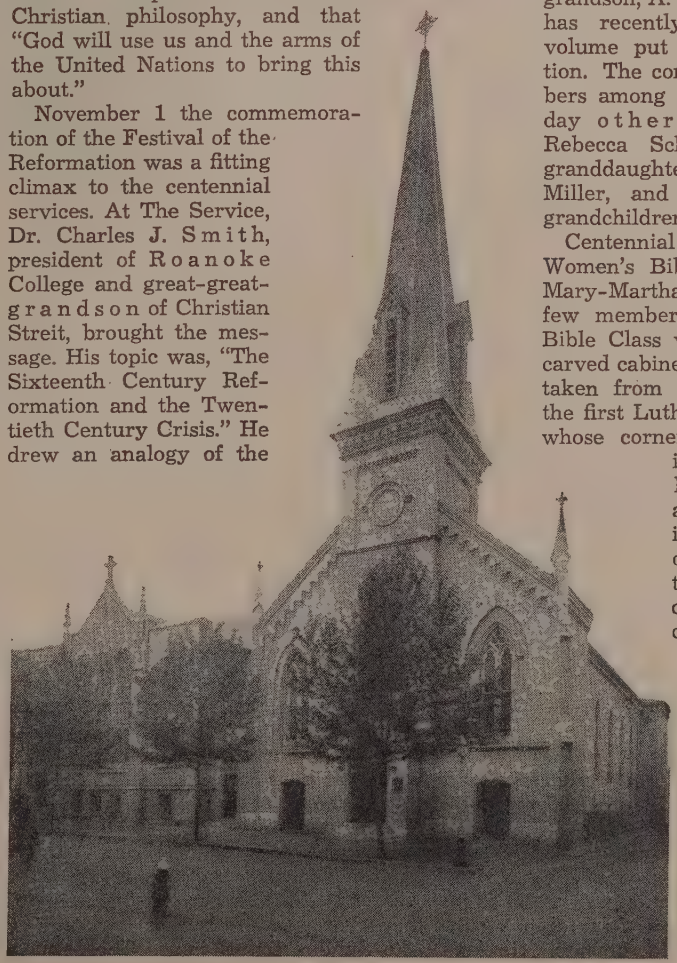
The U. L. C. A. was represented by the secretary of the Board of Foreign Missions, Dr. Edwin Moll. Under the caption, "A Globe Trotter Sees Missions in a World at War," he delivered a powerful address showing his hearers anew the need of the world for Christian missions. He said that he believed it to be God's will for the Far East that the Gospel of Jesus Christ be brought to it with all the blessings which come from the acceptance of Christ and Christian philosophy, and that "God will use us and the arms of the United Nations to bring this about."

November 1 the commemoration of the Festival of the Reformation was a fitting climax to the centennial services. At The Service, Dr. Charles J. Smith, president of Roanoke College and great-great-grandson of Christian Streit, brought the message. His topic was, "The Sixteenth Century Reformation and the Twentieth Century Crisis." He drew an analogy of the present struggle for liberty with the struggle by Luther four centuries ago. It was a clear and profound interpretation of Christian liberty with its implications and obligations. At this service the Holy Communion was administered to a large number of members and to friends from other churches whose forebears were members of Grace Church.

Offering for Orphans

The closing Vespers was a time of ingathering—food and other provisions for the Salem Orphans' Home and an offering of $1,200 for the local work. The sermon was preached by Dr. H. D. Hoover of Gettysburg Seminary on "The Church Must Be Planted," from the text, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed," John 8: 31. It was an appeal to continue in the Word and to increase our loyalty to the Church of the Word—a call to faith and action for the days ahead. Dr. Hoover preached from a Bible which was given to and used in Grace Church for the first time exactly one hundred years before—November 1, 1842. The Bible was the gift of Rebecca Schultz Miller, whose grandson, A. D. Henkel, M.D., has recently had the old volume put in good condition. The congregation numbers among its members today other descendants of Rebecca Schultz Miller, a granddaughter, Miss K. E. Miller, and three great-grandchildren.

Centennial gifts from the Women's Bible Class, the Mary-Martha Class and a few members of the Men's Bible Class were two hand-carved cabinets made of wood taken from the doorway of the first Lutheran Church, whose cornerstone was laid in 1764. In them have been placed an old communion service and other articles intimately associated with the congregation.



Grace Church, Winchester, Virginia, the Rev. Carl A. Honeycutt Pastor

Golden Gate Nuggets

STRIVING TO MEET CHALLENGE OF SHIFTING POPULATION

Men, Women and Youth in Conferences

By W. E. Crouser

More than half a million people have come to California in the last two years. This constitutes, according to a Wall Street journal, one of the outstanding examples in the shifts of population. It is a much larger migration than the famous gold rush of '49. The creation of new war industries has affected California as no other state in the Union. War workers in our industries have brought their families with them, many of them in trailers, and their contact with friends in the East and Middle West has turned many more in our direction.

Service men stationed in our state have sent for their families, and refugees from the islands of the Pacific have come by the hundreds. The result is that housing facilities in the Bay Area are exhausted. All Christian congregations in this state are facing a challenge such as they have never known before, and in most cases they are overwhelmed with the new demands. Groups are making surveys, studying conditions, and proposing courses of activity. In the meantime the larger percentage of our Lutheran people are in a state of innocuous desuetude. New sections in many of our cities spring up over night and the houses are occupied by sun-up. The parade is on, but our people apparently do not know it.

Politics

Two years ago our Governor rode into office on the "Thirty Dollars Every Thursday" band wagon. He slid off the wagon when the parade reached the Capital City. In his campaign for reelection he thumbed the old-age chariot, but it didn't stop. He was left in a cloud of dust while the band played "Willie, We Have Missed You." His picture will now be hung in the halls of the Capitol and the memories of what he didn't do will live after him.

From sundown to sunrise all lights in this area must be covered. This is an army order. To those who have habitually hidden their lights under a bushel it will work no inconvenience.

Men and Women in Convention

Both the Northern Conference and the Missionary Societies held their annual conventions in Berkeley in October. They were royally entertained by St. Michael's congregation.

The opening sermon was preached by President Henry Opperman of St. John's Church, Sacramento. He employed our military set-up to present a picture of the church in action. On land and sea and in the air we were treated to simile, symbolism, and what-have-you. Once or twice the bombs fell dangerously near where we were billeted. The liturgist was Secretary Orval Awerkamp of Grace Church, Richmond. In the Holy Communion which followed, the women of the missionary convention joined with the men.

The men's roll call indicated a quorum present; the women had an audience that filled the nave. The men complained about present conditions; the women looked straight ahead.

The secretary addressed the conference on "Spiritual Development Through Bible Study." There was a notable absence of the usual compliments. *Outside* the sun was brilliant, but *inside* the picture was somewhat drab. Festoons of a gloomy substance hung low. The speaker carried a good wallop in either hand. However, men grow mellow with age.

Dr. Trabert spoke on "The Present Sunday School Situation." That a serious condition confronts the churches in their educational efforts was acknowledged by all. What equipment will be needed to meet the new demands of new conditions? Most of the pastors believe that the problem is an adult problem. The lack of interest in the school on the part of adults is most depressing.

The inspirational address was delivered by Dr. George Phillips, a venerable Baptist minister of radio fame. It was classic, devotional, and eloquent. The theme of the women's convention was "Faith, Hope and Love." The president, Mrs. Clarence F. Crouser of First Church, Sacramento, presided. Mrs. Elsa King Fry represented the executive committee. Mrs. Crouser was elected delegate to the triennial convention.

Luther League Convention

Young people from the churches in the Northern Conference met in their annual convention in St. Mark's, San Francisco, November 8 and 9. A banquet was held Saturday evening in the social rooms of the church when Dr. Gurley of the Church Council of California and Dr. Schmidt of San Quinten spoke. The synodical advisor, the Rev. Clarence F. Crouser of Sacramento, had charge of the Luther Leaguers at the Sunday school hour. The sermon at the eleven o'clock worship was preached by the pastor of St. Mark's, J. George Dorn, D.D. The budget adopted calls for $106.25.

The following officers were elected: President, Fred Knauss; vice-president, Gertrude Simon; secretary, Nancy Roe; treasurer, Walter Lucas.

The First Church of Fresno tied the First Church of Sacramento for the attendance cup. Each will have it six months. The next convention will be held in Richmond.

The Bay Area Brotherhood sponsored a Reformation Festival on the afternoon of November 1 in St. Mark's Church. Twenty some churches were represented. Dr. Paul Andreen, a son of the sainted Philip Andreen, one-time pastor of Ebenezer Church of San Francisco, was the speaker. His subject was, "The Everlasting Rock."

With the Pastors

Dr. J. George Dorn is very busy in his new pastorate. He was installed as pastor of St. Mark's, San Francisco, by the president of the Northern Conference, who also gave the charge to his former pastor. The Rev. Henry Opperman is a son of the Hollywood Church, where Dr. Dorn served for nearly seventeen years. It was my pleasure and honor upon recommendation of the president of synod, the Rev. James P. Beasom, Jr., to conduct the eleven o'clock worship and address the congregation. St. Mark's is a grand old church, a work of churchly architecture, hoary with the heritage of almost ninety years. It, with two other stately Lutheran churches, lifts its handsome tower over a district which was somewhat aristocratic twenty-five years ago, but which today is occupied by types of people whose interests are not in our kind of work. Three massive Lutheran churches within four blocks of one another, in an unpromising section of a great city, while the rapidly developing new sections are without Christian facilities, and apparently no one big enough and strong enough to swing the problem towards a solution!

Across the bay in Oakland, in a downtown church, the *Rev. Paul Romeis,* recently the successful pastor of the First Church of San Bernardino, has begun his new work. Our First Church in Oakland is more than fifty years old. It stands on a corner not far from the City Hall. While other downtown congregations disposed of their property at a fine price and went out and built cathedrals, the people of the First Church sat still and watched the world go by. The estimate of its value in the current minutes of the synod is just about one seventh the amount that was offered for it twenty-seven years ago. Pastor Romeis came to Oakland

with a splendid reputation. He has come to a beautiful city with tremendous opportunities. His problem, however, must be recognized.

The Rev. Emil Meyer has retired from Bethel Church in San Jose and is living in Oakland. Bethel congregation has a neat, comfortable church thirty-five years old in one of the older districts of the city. Since the summer, when it was supplied by Harold Lorimer of the Western Seminary, it has been without a regular supply.

With the alacrity of an AEF, the *Rev. Adam Schreiber* parachuted into the East, and the *Rev. A. Claus* moved into St. Paul's parsonage in Fresno and assumed the burden forthwith.

A highly commendable step forward in the conduct of our synodical convention has been taken by the executive committee. A bulletin carrying the reports of committees is to be printed and distributed at least thirty days before the convention is held.

Fond Memories

of the days long gone have been awakened by the celebration of the fiftieth anniversary of the First Church of Schenectady, N. Y. Forty years on the Pacific Coast have intensified the vision of those days when as a novice I tested the patience of these dear people. To have had a part in the development of this great church, in the trying times of its early history, has been, and will be, an occasion of great joy. Some day I hope to go back and feast my eyes on the physical realization of my early dreams. My hopes and prayers expressed in the text of my last sermon, "Peace be within thy walls," have been gloriously fulfilled.

Maple Leaves and Beavers

THE CHURCH IN CANADA ENCOURAGED IN THEIR WORK

By N. Willison

The whole Church is praying for the speedy recovery of President Knubel. Who of those who observed his vigorous actions at the Louisville convention could have imagined him in a hospital a few weeks later? May his restoration be complete.

After the convention what? Sometimes there are post-convention tours and even mid-convention outings, but not in connection with Louisville. There was too much to be done and time was very precious. Besides, transportation opportunities were at a premium. Some of us had hoped to see "My Old Kentucky Home" and the haunts of "Huckleberry Finn," but "duty must be done"—not only at the convention but at home posts. Delegates have been telling the story ever since—they solemnly promised to do so. There is much yet to be told. The secular press gave the Church less publicity than usual, so the witness of those who were there becomes more important. What a big organization the United Lutheran Church is! What powerful boards it has! What extensive fields of activity challenge attention! So much calls for action now. There is comfort in the thought that the Lutheran Church on this continent is in a better frame of mind and possessed of more resources for meeting the tasks of the moment than has ever been the case in the past. Her unity is being recognized by herself and is taking practical form in actions. The divisive influences of geography and history and traditional practices are losing their force under the pressure of common service and common sense. The deliberateness of the progress will tend to permanence of happy results.

The Church in Canada and the United States has cause to thank God for sympathetic governments. In many ways religious leaders are encouraged in their work. During these days when young men are being called to active service concessions are being made to theological students that indicate state recognition of the importance of religion in civic life. In Canada a regulation was put into force in October according to which candidates for the ministry in denominations that are willing to supply chaplains for the armed forces are given special consideration. They have to appear before local boards to prove their status; but if that is satisfactory to the boards, they will be granted exemption. This privilege is granted not only to students in the seminaries but also to those doing pro-seminary work, whether in church colleges or in provincial universities. They are regarded as theological students from the time the church designates them as candidates for the ministry. The church, however, must vouch for their good faith. A student already enrolled in another course may not change it except by permission of the military authorities. Such permission may not easily be obtained.

The Luther League of Canada

is on the alert to render every possible service to their fellows in the armed forces. Letters and parcels are being sent regularly. The most recent enterprise is the providing of large quantities of stationery water-marked with the Maple Leaf bearing Luther's emblem.

New life has been given to local Luther Leagues and the Leagues of the Northern Saskatchewan Conference of the Manitoba Synod organized recently under the presidency of Student Herbert Hartig, son of the late Dr. Hartig. A summer camp is planned.

A Gift to Saskatoon Seminary

There are now nineteen students registered in theology at Saskatoon, ten in the Lutheran College and Seminary of the Manitoba Synod and nine in Luther Seminary of the Norwegian Lutheran Church of Canada. Of those in the Lutheran College five are from the Manitoba Synod, one from the Icelandic Synod, three from the American Lutheran Church and one from the Augustana Synod. In Luther Seminary eight are from the Norwegian Church and one from the United Danish Church. The Danish student has residence in the Lutheran College. Seven university students are also in residence. On the campus all the students form one body under regularly elected officers from both seminaries. There is also one Boarding Club similarly organized. All are active in the Maple Leaf Region of the Lutheran Student Association of America. A successful general convention of the LSA was held in October and local meetings are held monthly.

Nova Scotia Lutherans are a very busy people, especially during these war days, but they are not too busy to take part in the work of the Church elsewhere. The other day an interesting parcel arrived at the seminary in Saskatoon from Mahone Bay. It contained a beautiful patchwork quilt made by the ladies of the Women's Missionary Society of St. John's Church, the Rev. E. V. Nonamaker pastor. It was a highly appreciated gift. Just how long it had taken the ladies to make it I do not know, but that they should have been thinking of Saskatoon while at their work is a source of real delight. There occur to me Portia's words in "The Merchant of Venice": "How far that little candle throws his beams! So shines a good deed in a naughty world." Many years ago I spent three months as supply pastor in the Northfield Parish of the Nova Scotia Synod. Opportunities were also provided for visits to the other parishes of the synod and for personal contacts. The story of our Church in this Atlantic province is a romantic tale of heroism and faithfulness. Our Canadian Lutheran work began there and it has radiated from that field into many other areas.

Cornhusker News

CONFERENCE AND CHANGES OF PASTORATES IN NEBRASKA

By Alfred O. Frank

Driving through the state these days is a veritable revelation of the goodness of God. In every farmyard and in many a field, one sees great cribs of yellow corn. Millions of bushels have been harvested and more yet to be. The ideal weather conditions have been a veritable godsend to the farmers who, short of help, have been able to stay in the fields and harvest the grain without the handicap of rain and snow.

Western Conference

November 2 and 3 the Western Conference met in Oshkosh, the Rev. W. Heidenreich pastor. This conference is truly a congenial fellowship of the whole Church. The conference recognizes the Missionary Society, the Brotherhood and the Pastors' Conference in the sessions, all meeting at one time for the benefit of the general work. The theme of the conference was, "Who knoweth whether thou art come to the kingdom for such a time as this?"

William T. Kahse, D.D., of Sidney, preached the communion sermon. G. Keller Rubrecht, D.D., North Platte, reported on the U. L. C. A. convention and President J. C. Hershey spoke about business pertaining to synod.

C. B. Harmon, D.D., Grand Island, was chaplain and based his devotions on "God Reaching."

Special speakers and those who presented papers were the Rev. George Flora, missionary on furlough from Africa; the Rev. Ernest Mortensen of Paxton, on "Stewardship"; J. C. Hershey, D.D., on "Pastoral Calling." The Rev. Edward Rohlfing, president, presided at the business sessions while A. R. Quelle, superintendent of schools in Oshkosh, served as toastmaster for the dinner. The conference met for a day and a half with free entertainment by the local congregation in true western hospitality. The reports by those who attended indicate a fine meeting.

North Platte Conference

Salem Church, Dakota City, the Rev. Herman Joens pastor, a strictly rural parish, entertained the North Platte Conference, November 17. This church recently redecorated and beautified with a splendid new altar and reredos, and altar furnishings, offered a delightful and wholesome quiet for a refreshing conference. President Wallace S. Livers was liturgist for the Communion Service and Pastor H. J. Goede preached the sermon.

Chaplain Donald B. Clark of the Sioux City Air Base—"recruiting for chaplains" as he said—brought first-hand and detailed information concerning the service of the army chaplain.

The afternoon devotions were led by Pastor G. E. Moeller of Omaha, who has entered the service as a chaplain.

"The Church's Work and Problems During an All-Out War," formed the basis of four discussions and papers which were given by A. O. Frank, D.D., Fremont, on "Pastoral Problems in Defense Areas"; the Rev. W. A. Klink, West Point, on "Finances"; the Rev. E. N. Haugse, South Sioux City, on "Organizational Setups for Our Times"; the Rev. A. H. Pinkall of Omaha, on "Evangelism in These Times."

President J. C. Hershey brought to the attention of the conference special matters of synodical import, and delivered the address at the banquet.

Ten of the Western Seminary students who were in attendance at the conference will long remember the fine culinary art of the church ladies as enjoyed with gusto at the banquet.

Pastoral Changes

The Rev. G. Gieschen, formerly of St. Paul's, Wayne, became pastor of Redeemer Church, Omaha, November 15. Student William Hover of the seminary has been supplying the congregation during the vacancy.

The Rev. W. W. Alexander, formerly of Grace Church, Hooper, has become pastor of St. Mark's Church, Omaha. He was installed November 8 by O. W. Ebright, D.D., of Lincoln. At a farewell reception in Hooper, Pastor and Mrs. Alexander were presented with a substantial purse, linens, and other gifts. Also, the Sunday school presented the pastor with a gold cross to be worn with clerical vestments.

St. Paul's Church, Wayne, has called the *Rev. H. M. Henriksen* of Stamford, who has accepted and expects soon to move to his new parish.

Grace Church, Hooper, has called *Mr. Paul DeFreese,* a senior of the seminary, to serve as supply pastor until he graduates in June.

Post Convention Reports

The enthusiasm with which the delegates report on the post-convention promotional meetings indicates that this project of the Church has been most favorably received in Nebraska Synod congregations. Even though distances were great, offerings took care of all expense, plus some for the office of Promotional Secretary Reinartz. Considerable interest is being shown in watching results in the benevolence contributions of synod, as a result of the information given on the program of the whole Church.

Fremont. Believing in making the recent expressions of Lutheran unity a practical reality, the Danish, Augustana and U. L. C. A. congregations in Fremont held a union Reformation Rally Sunday evening, November 1, and have planned a series of Luther League meetings jointly with the LSA of the college.

A Faithful Steward

The late *Miss Emma Haun,* a member of Muhlenberg Memorial Church, Philadelphia, Pa., Dr. Charles F. Dapp pastor, remembered her church in her will as follows:

The residence of Miss Haun to Muhlenberg Church as a memorial; $5,000 to the church as an endowment for the maintenance of the parsonage; $5,000 to provide for altar supplies, flowers, and music; $5,000 for the endowment of Gettysburg Theological Seminary; $2,000 for the Lutheran Settlement House in Philadelphia. Another legacy of $5,000 will eventually find its way to the Lutheran Finance Foundation. Other institutions mentioned in the will are the Lankenau Hospital, Philadelphia, the American Red Cross, and the Salvation Army.

Oesterlen Orphans' Home

After seventeen years of faithful and devoted service as a member of the Board of the Oesterlen Orphans' Home, Springfield, Ohio, the *Rev. F. E. Leamer,* because of ill health, found it necessary to tender his resignation as a member of the executive committee. He has given unstintingly of his time, advice, wisdom, and money for the Home which he loved.

After thirty-two years of faithful service on the Board of Trustees, *Dr. Charles E. Rice,* pastor emeritus of First Lutheran Church, Bellefontaine, Ohio, tendered his resignation as a member of the executive committee of the Home. Dr. Rice's service to Oesterlen has been a labor of love. His entire ministry has been closely associated with the merciful work of the church as he was an ardent exponent of inner missions.

The Rev. Frank Secrist of Dayton, Ohio, succeeded Dr. Rice as secretary of the Board, and upon Dr. Rice's resignation from the executive committee the Rev. John M. Warnes of Dayton was appointed to fill the vacancy.

Alleghany Conference News

ANNIVERSARIES, REFORMATION RALLIES, GROUP MEETINGS, AND IMPROVEMENT TO PROPERTIES

By Ralph W. Birk

Special services in observance of the 110th anniversary of the congregation of *First Church, Johnstown,* George W. Nicely, D.D., pastor, were held the week of November 1. At the Sunday morning service Dr. Nicely traced the history of the congregation since its beginning in 1832. Pastors C. Barnitz, Peter Reitmeyer, A. Bosserman, Peter Sahn, Jacob Martin, D. Swope, C. L. Keedy, A. C. Ehrenfelt, R. A. Fink, D.D., Robert D. Clare, D.D., Henry W. Snyder, D.D., and G. W. Nicely, D.D., have served this outstanding congregation of "The Flood City." Five sons of the church have entered the ministry: Dr. Melanchthon Coover, retired; the Rev. Newton Swank, retired; the Rev. Daniel Nicely of Philadelphia; the Rev. Walter Freed of Wilmington, N. C.; and Harry Berkebile a student at the Gettysburg Theological Seminary.

A union Reformation Service of Johnstown district Lutherans was held in First Church, Sunday evening, at which time Dr. Grover E. Swoyer, pastor of First Church, Mansfield, Ohio, delivered the sermon to a congregation of nearly 900 persons. The special anniversary occasion was brought to a close the following evening when a congregational dinner was held in the social rooms of the church. Dr. Henry W. Snyder, St. Paul's Church, Washington, D. C., and pastor of the congregation 1918-1929, addressed the group and issued a call for "reconsecration in the use of the things we have." Dr. Nicely, as toastmaster, introduced the surviving members of the building committee which supervised the construction of the present beautiful edifice, which was dedicated in 1922—Frank D. Baker, Ed Ashcom, S. H. Heckman, and Dr. Snyder.

Approximately 800 persons attended the union *Reformation Service of Altoona* in First Church, the Rev. Luke H. Rhoads pastor, Sunday evening, November 1. The service was in charge of the officers of the Altoona Lutheran Ministerial Association and the sermon was preached by Dr. F. Eppling Reinartz of Philadelphia, secretary for promotion of the United Lutheran Church. Dr. Reinartz traced the life of the Lutheran Church during the past two centuries and issued an inspiring challenge to an appreciative audience for the third century which looms ahead. A Luther League union rally preceded the evening service, at which time various Luther Leaguers of the district participated in the worship service which was conducted by the League of First Church. It was highly successful. Union Reformation services have been held for a number of years, but this was the initial rally of young people in connection with the annual festival service. It proved worth while.

The Juniata-Northeast District Women's Missionary Society of the Conference held its annual convention in Grace Church, Bellwood, the Rev. Russel P. Knoebel pastor, October 27. The morning session was given to reports and business matters of the district. A luncheon was served by ladies of the church. Miss Christie Zimmerman, missionary on furlough from India, addressed the gathering in regard to her work in India and Paul Whitmoyer, student at Gettysburg Seminary, spoke about the eight weeks he spent as director at Jolly Acres, camp for underprivileged children of Baltimore.

The following day a similar convention was held for the *Somerset District Society* at the Boswell Church, the Rev. Ellwood Hauser pastor. A morning business session was followed by luncheon in the church, after which Mr. Whitmoyer and Mrs. Roy Dunkelberger of Meyersdale addressed the convention. At the banquet session Miss Christie Zimmerman was the speaker.

The quarterly meeting of the *Altoona Chapter of the Women's League of Gettysburg College* was held in Grace Church, the Rev. C. M. Huddle pastor. Devotions were in charge of Pastor Huddle, who used as his theme, "Christian Education in Our Colleges." The election of officers resulted as follows: President, Mrs. Mary Robaugh; vice-presidents, Mrs. Ralph Birk and Mrs. Elsie Ott; treasurer, Mrs. Harold Laughlin; recording secretary, Mrs. C. P. Bastian; statistical secretary, Mrs. Malvern Spenser; financial secretary, Bernice Dunn.

Happy Days for Trinity, Altoona

Another outstanding day in the life of *Trinity Church, Altoona,* the Rev. Ralph W. Birk pastor, was experienced October 25. Two and one-half years ago a $10,000 program of church property improvements was undertaken by this energetic congregation. Many improvements were made to the sanctuary and Sunday school, thus enhancing the beauty and improving the worship and educational facilities. October 25 marked a special "Trinity" day, for at that time the congregation eliminated all indebtedness incurred. A special church family reunion service was held in the morning during which various individuals of the congregation, Children of the Church groups, Luther Leagues and choirs of the church participated. The young folks of the Luther League presented gift packets which were later sent to each of the sixty-six young men of Trinity in the armed forces of the nation.

The happy day was closed with the Vesper hour, at which time Miss Christie Zimmerman, now on furlough from the India mission field, spoke. Trinity Church faces the future with confidence having done a great work through the willingness and the free-will offerings of her faithful people.

Zion Congregation, Hollidaysburg, M. Stanley Kemp, Th.D., pastor, happily occupied its sanctuary for Holy Communion Services November 1, after several months of worship in the Sunday school rooms. The auditorium of the edifice was renovated so as to conform more practically with Lutheran architecture. The pipe organ has been rebuilt and enlarged and chimes added. These chimes have been given and installed as a memorial to the late Mrs. Kemp, wife of the pastor, who has served this congregation for many years. The choir loft and chancel have been arranged and the church interior redecorated. These people are to be congratulated on the beautiful sanctuary in which they now worship. While not all the details in the improvement program were completed, the church was ready for the sessions of the Alleghany Conference's centennial convention November 2.

Grace Church, Altoona, held a special service Sunday evening, November 15, at which time a beautiful service flag was dedicated. Grace Church has twenty-three men in the army and navy, one of them being its former pastor, the Rev. Burleigh A. Peters. Pastor Peters is now Lieutenant Colonel and is stationed at Camp Livingston, Louisiana. The evening sermon of the dedicatory service was preached by Lieut. Col. Peters, who spent a furlough with his family in "The Smoky City."

The Rev. Harry R. Allen, who served churches of the Pacific Synod in Juneau, Alaska, and St. Paul's, Seattle, Wash., and later Phoenix, Ariz., in the California Synod, has become the associate pastor at North Austin Church, Chicago, Ill. This is one of the large churches in the United Lutheran Church; the pastor is the beloved and well-known Dr. F. W. Otterbein.

South Carolina News

BUILDING PROGRAMS, PROPERTY IMPROVEMENT AND DEBT CANCELLATION OCCUPY THOUGHT OF CONGREGATIONS

By Wynne C. Boliek

Practically every congregation in the South Carolina Synod is receiving a report on the recent convention of the United Lutheran Church in America. These "post-convention" meetings were arranged by President Edgar Z. Pence and Secretary Karl W. Kinard. A fine schedule was worked out for the delegates and visitors from this synod to carry the information and inspiration of the convention back to the people. Through this effort we are sure the Lutherans of South Carolina will know their Church better.

South Carolina was well represented in Louisville; the total number of delegates and visitors in attendance was more than thirty.

A joint service was held for the Reformation observance by the Lutheran churches of Charleston October 25, with *Dr. James C. Kinard* of Newberry College as the speaker.

The annual Leadership Training School for the Columbia area was held in St. Paul's Parish Building for five consecutive Monday evenings. The Rev. C. K. Wise was dean of the school.

Good Leadership Appreciated

The Rev. Daniel M. Shull, who has been pastor of the Mt. Tabor Parish, near Prosperity, S. C., resigned October 26 to accept a call to Bethel Church, White Rock, S. C. During his pastorate in the Mt. Tabor Parish, Mr. Shull received 115 adults into membership of the congregations, and the records show a splendid increase in attendance at services, organization meetings, and contributions for financial support of the work. Several auxiliaries were organized. During this year 314 of the 388 confirmed members of the parish received the Lord's Supper at least once.

The Mt. Olivet Church was painted and new chancel furniture installed. A history of the congregation was written and an improved system of keeping records was established. Mt. Pilgrim added Sunday school equipment, placed new carpet in the church, a brass altar set was given, also a robe for the pastor. Mt. Tabor installed modern lighting fixtures, added Sunday school equipment, received a brass altar set and four sets of paraments, and installed an electric blower for organ. The parsonage was also improved.

The Mt. Tabor Parish gave a miscellaneous shower in appreciation of the fine leadership of their pastor. Pastor Shull began his work at Bethel Church November 1.

Building Program

St. Timothy Church, Whitmire, S. C., the Rev. Raymond Ellsworth pastor, has deferred building plans for the duration. All granite needed for the new building is now on the grounds, being quarried by the congregation. This young congregation has been active in promoting their work, and $2,200 is now available for the building. As soon as government regulations will permit, the building program will get under way.

St. James Congregation, Graniteville, held a special service on the first Sunday in October for the dedication of a new parish house. The Rev. E. W. Leslie pastor, was in charge of the service. The sermon was delivered by E. Z. Pence, D.D., of Greenville, president of synod. Other addresses were by the Rev. W. D. Haltiwanger of Johnston, president of the Western Conference; and by F. A. Townsend, vice-president of the Graniteville Company. The pastor and congregation are to be commended for this progressive building program.

In Public Service

Judge A. W. Holman of Columbia, member of the Lutheran Church of the Incarnation, has served several terms as Judge of Richland County Court. It has been his practice for a number of years to hold a brief Good Friday service in the county court house, with many county officials and employees participating. Judge Holman gives a discussion of the Sunday school lesson each Saturday evening over Radio Station WCOS.

J. A. Sargeant, for many years coroner of Richland County, Columbia, died recently. He was a member of Ebenezer Lutheran Church.

Chief of Police L. J. Campbell of Columbia, was re-elected a few months ago for another term. The chief is an active member of the Church of the Reformation, is serving on the church council, and is chairman of the finance committee. Chief Campbell presented his church with a beautiful Christian flag recently. Another member of Reformation Church, and of the church council, *Leon Hook,* presented at the same time a beautiful American flag. Mr. Hook has a son in the service.

Mrs. J. Frank Browne, for forty years the faithful and efficient organist of Grace Church, Prosperity, resigned, effective in October. It was in the summer of 1902 that Mrs. Browne, then Miss Annie Belle Wise, began playing the organ, as a very young girl. Through the forty years she has been faithful at her post. She is a granddaughter of Maj. P. E. Wise, who was treasurer of the South Carolina Synod for thirty years, and a niece of A. H. Kohn, who was treasurer of the synod for twenty years, and also a member of the U. L. C. A. Board of Publication for many years.

Cedar Grove Church, Leesville, had an impressive service recently for the dedication of a service flag to the men of that church now in the service. Henry E. Addy, superintendent of the Sunday school, sponsored the service and called the roll of men in the service. The nearest kin placed a star on the flag. The flag was then presented to the pastor, the Rev. Lester O. Roof, who was in charge of the service.

Free of Debt

The Lutheran Church of the Reformation, Columbia, is now free from debt. A special offering was received the first Sunday in October to complete payment. The amount received exceeded that needed for the debt by more than $400. The "excess" was used to pay off a street paving assessment. October 11 an impressive service of thanksgiving was observed by the congregation. At this service Pastor Wynne C. Boliek announced that a $100 U. S. Saving Bond, Defense Series, had been contributed to begin a new reserve building fund, by a member of the congregation called into the service only a few days before. This congregation was organized by the present pastor in January 1926 while he was a senior at the Lutheran Seminary.

The first Sunday in October was also a "big" day in the history of Reformation Church, for the largest number of members received the Holy Communion in the history of the church, and 22 new members were received. Of these one was by adult baptism, and two by adult confirmation (a father and son). The total membership of the congregation is now above 600.

The Rev. H. Stanley Holman of Kenosha, Wis., was called by the Board of American Missions as field missionary. He has taken up the work at Central Church, Seattle, Wash., as the successor of the Rev. J. L. Sawyer, who moved to Eugene, Ore., September 1. Pastor Holman was installed by the president of the Pacific Synod November first.

California Sunbeams

HARKING BACK TO THE LOUISVILLE CONVENTION
President Beasom Optimistic

By John A. M. Ziegler

What with the convention in Louisville just closing, there will be little demand for other church news, until the last word has been spoken about the big meeting. And yet, though about 2,000 miles distant, some of us on the Pacific Coast have had some small part in the progressive history of Lutheranism in Louisville, and might say an absentee word about the same.

We lived in Louisville for six years, long ago—fifty years ago. We were called there by our college mate, the late Dr. S. S. Waltz, and together we organized Trinity Church, October 30, 1892. I was installed in the First Church, Dr. S. A. Ort, president of Wittenberg College, preaching the sermon. At the time, there were five General Synod churches in the district; now there are ten in the U. L. C. A.

Dr. J. L. Morgan, for more than ten years president of the North Carolina Synod, preached in Trinity, Sunday morning, October 18. The Trinity Bulletin for the day says, "Mrs. Morgan, who is with us this morning, is a niece of our first pastor, Dr. J. A. M. Ziegler." Five of the original thirty-nine charter members were at the service and greeted Mrs. Morgan. Their faces stand out vividly before me as I write. They are celebrating their golden jubilee November 1. Dr. Ladd has been their pastor for more than twenty years. I am invited to send a word of congratulation.

A Timely Action

A bit of a notice of a timely action by the convention drifted through to the *Los Angeles Times.* It told of the resolution authorizing and urging President F. H. Knubel, in co-operation with the president of the American Lutheran Church, speedily to bring about co-operative unity between the two bodies.

This action is in harmony with the words of wisdom spoken by Dr. Conrad Bergendoff, president of Augustana College and Seminary, at the recent convention of the National Lutheran Editors' Association. His remarks clustered about the following three topics: Relations of Lutherans in America, World Lutheranism, Relations with Other Christians. He declared, "We haven't yet settled our stand on social problems nor the question of the relation of the church to the culture of the world."

Looking back over the history of the struggle of our church in America in her effort to adopt a settled policy regarding these vital problems, here is hoping that a definite line of procedure may be adopted in our day—if this, indeed, be practicable—that shall be approved by all branches of the church in America, if not in the world.

Sign Painter to Pastor

When the sixteen pastors of the *Inglewood Ministerial Association* were in a near huddle over the possibility of erecting a combination "Go to Church" sign—the best price they could get was $100 apiece—the Rev. Franklin A. Swanson, pastor of Holy Trinity Lutheran Church, Morningside, tendered his services as a practical sign painter. So he spent his vacation period, producing a unique sign in red, yellow and blue, on a white background, with a huge red cross limned down the center—at an approximate cost of $35 each.

Mr. Swanson worked his way through college and seminary by his sign painting. When the Board of American Missions needed a competent church promoter to establish a mission in Morningside, they selected Mr. Swanson. After completing the organization, with Sunday school, Bible class, Luther League, Brotherhood, Dorcas Society and confirmation class; and $4,175 in the building fund, the congregation, on September 20, extended a unanimous call to the Rev. Franklin A. Swanson to become their first pastor. He was installed September 27 by Dr. J. M. Francis.

In the Congregations

A unique feature in the program of the Southern Conference that meets in *St. Mark's Church, Los Angeles,* Dr. J. E. Hoick pastor, Wednesday to Friday, November 4-6, is a symposium—a discussion led by the Rev. H. Paul Romeis, on five-minute essays by each of the retired pastors, on the question: "What I would do, if I were in the active work again."

A Service Roll was dedicated at *Trinity Church, Pasadena,* Dr. Howard A. Anspach pastor. They have twenty-two men in the service. Dr. Anspach was assisted in the dedication by Pastor Klinger. Both have sons in the service. Mrs. Susan Stephenson, who has two sons in the service, unveiled the roll. As each name on the roll was read, the mother or closest relative was presented with a red rose by a member of the Friendship Class, who also presented a Service Flag. As each one enters the service, he is presented with a Testament, a Service Book, and, if a communicant member, of the congregation, with an Identification Communion Card.

The Rev. Carl A. Miller, who succeeded his father, Dr. William C. Miller, as pastor of First Church, Redlands, in January, reports encouraging progress. The parsonage has been completely renovated, and bids are being received for reroofing, the church has been repainted, a Luther League organized, and all bills are paid in full.

St. Matthew's, North Hollywood, the Rev. Edward N. Spirer pastor, has inaugurated an 8.30 A. M. service, in spite of which the 11.00 o'clock worship has increased in attendance. The summer communion was the largest in the history of the church. The loan from the Board of American Missions has recently been reduced by $1,550. Cathedral films are being shown at the army services.

President Beasom Says:

In the *Golden State Lutheran* for October, the Rev. James P. Beasom, president of the California Synod, says in part:

"In reviewing the news of the churches, it is a thrilling satisfaction to note the progress and preparation for the year ahead. In spite of summer vacations and war conditions, a current optimism prevails, and it is evident that "the people have a mind to work." . . . . "With our equipment, with the Great Command ever more distinct and impelling, and above all, 'Lo, I am with you,' we may say reverently and earnestly, 'Now thanks be to God, which always causeth us to triumph in Christ.'"

Dr. Russell F. Auman

The Rev. Russell F. Auman, pastor of the Church of the Redeemer, Scarsdale, N. Y., was awarded the honorary degree of Doctor of Divinity by Wagner Memorial Lutheran College, Staten Island, N. Y., at the convocation exercises November 11. Nine students received their baccalaureate degrees, having finished their required work at summer school sessions made possible by the accelerated program, and the annual distinguished citizen award was given to the Hon. Joseph A. Palma, president of the Borough of Richmond for the past nine years.

Mr. Auman was the principal speaker at the exercises.

Dr. Auman is a member of the Board of Education of the United Synod of New York, and ex-officio member of the college Board of Trustees. He has served as Lutheran university pastor at Columbia University and is a widely known campus preacher.

The Top of Illinois

PASTORAL CHANGES IN NORTHERN CONFERENCE
Improvement to Church Properties

By E. C. Dolbeer

"Perhaps some of you men will be called upon to ride circuits, as in pioneer days," said Dr. Armin G. Weng, president of the Illinois Synod, as he discussed the increase in the number of pastoral vacancies, before the Northern Conference, meeting at Forreston, the Rev. A. E. Schmidt pastor, November 4. "There are many locations where this can and should be done, by re-arranging hours of service, and vacant congregations thus be supplied with the Means of Grace." Two recent vacancies in our small conference brought this fact home to us clearly.

The Rev. George J. Curran of the First Church, Freeport, secretary of the Illinois Synod, has accepted the call of the executive board to become synodical mission pastor, and will begin his work January 1, 1943. Pastor Curran comes to this new work of the synod with a splendid record as an organizer, wise administrator, and diligent pastor, both at St. Paul's, Wheaton, where he served for ten years, and at Freeport, where he has handled a difficult situation with energy and wisdom, encouraging the congregation to redecorate and remodel the church auditorium, reduce the indebtedness, and support all the causes of the Church. He informs us that the family will probably live in Maywood, Ill.

The other vacancy will be at Chadwick, where *C. H. Hightower, D.D.*, because of illness, has been compelled to relinquish his work, to which he came only this summer from a long and successful pastorate at Mt. Morris, hoping that in the smaller parish he would be able to carry on. During his illness the laymen of the congregation have conducted the services of the church in a creditable manner. Dr. and Mrs. Hightower will make their home with their daughter, Mrs. Fred W. Ihlenfeld, whose husband is pastor of St. Mark's Church at Fargo, N. D. The affection and respect of his brethren for Dr. Hightower make us regret the necessity for this step. God has richly used him. Our prayers will follow him.

Another vacancy is being filled, however, by the coming of the *Rev. Newell Mendenhall* from the Olney Pastorate to Grace Church, Monroe, Wis., which has been vacant for some months.

The Northern Conference

chose one of its younger pastors, the *Rev. Tressler R. Bolton* of Pearl City-Kent, as president, to succeed the Rev. Luther C. Mueller of Harvard, who insisted that conference adhere to its custom of changing presidents at the end of the second term. The Rev. A. E. Schmidt and Mr. Rufus Dameier of Kent were elected secretary and treasurer, respectively.

Conference was honored this fall by having two of its members, together with Dr. Weng, form the Stewardship Campaign team which held more than twenty Councilmen's Conferences in the synod, at which they presented the "Concepts, Consequences, and Practice and Development of Stewardship." These conferences, they report, were well attended, and there has been hearty response to their requests for co-operation in the U. L. C. A. and synodical plans for stewardship.

Meet the New President

The anticipations of the members of the conference in meeting the new president of the Chicago Seminary were realized when *Dr. Charles B. Foelsch* was presented. Many had not known that Dr. Foelsch had come out of the west, being a native of Iowa, a graduate of Wartburg College, and of the Chicago Seminary. We quote from the current issue of the Chicago Seminary Record these words of Dr. Paul H. Krauss: "Dr. Foelsch is now coming back 'home,' trained, fashioned, and sympathetic to the many divers problems of American Lutheranism, and consequently equipped to lead the seminary to make that contribution to unified American Lutheranism which is today so greatly needed." His first appearance among us gave us confidence to believe that this is true. The outline of his program and plans for the seminary showed vision, understanding, and a belief that young men will adapt themselves to a more rigorous routine in preparing for the gospel ministry.

Conference heard with interest, as always, *Dr. Rudolph Schulz*, president of Carthage College, and the new Director of Public Relations, *Mr. Ralph E. Whipple*, who believes that contacts with prospective students should be made long before their senior year in high school.

The plan to bring the reports of the Louisville convention directly and promptly to the churches is being used generally in the conference, and dele-

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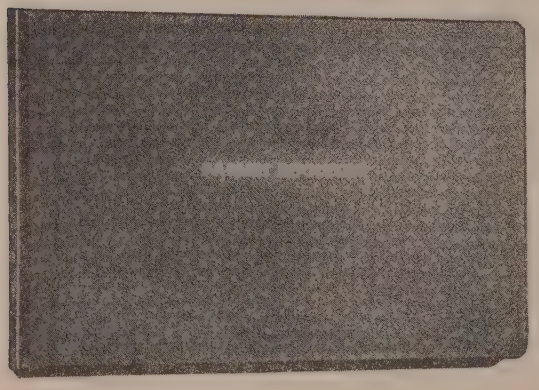

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gates Pastor Curran and Pastor Millhouse are giving interesting accounts at various places, while Pastor Neumann complains that his valuable layman, Mr. Gerald Powers, is seldom at home at the services at Mt. Morris, so diligent is he in making reports to other congregations; and synodical Treasurer Roy L. Fosberg of Rockford is similarly engaged in the Rockford District. Where delegates to the convention are not available, other pastors are finding the reports of THE LUTHERAN valuable in telling the story to their congregations.

This conference is particularly interested in the possibility of pulpit and altar fellowship with the American Lutheran Church, because there are several communities in which both churches are to be found. We were happy to learn that the American Lutheran Church had grasped a Home Mission opportunity in Hanover, famous for its woolen mills, but until recently just a sleepy little village. Here for years Lutheran families from the hinterland had been drifting in, and when Hanover found itself adjacent to the great Savanna Ordnance Depot, with its influx of workers and the scene of a large Federal Housing project, Pastor William Meinen, of the upland congregations, reported it to his Board as a necessary home mission field, and a student pastor was obtained from the Wartburg Seminary at Dubuque.

A Real Challenge

The proximity of Camp Grant, the great army induction center for the north central area; of the Savanna Ordnance Depot on the Mississippi River; and of the great new ammunition plant being constructed not far from Dixon and Princeton, brings some phases of the war effort very close to us. It has especially affected the farm labor situation, for in addition to enlistments and the calls of the Selective Service Boards, the attractive wages offered in government and defense work, induce all classes of workers to seek employment there. Here at Mt. Carroll, more than twenty miles from S. O. D., there are about thirty members of our congregation employed there, which is nearly 15 per cent of our membership. We have also twenty-two men in the armed services, another 10 per cent. Others are busily engaged in Civilian Defense work. Yes, we know there is a war. Its effect is beginning to be noticeable upon church attendance, and will be more so when gasoline rationing is effective. It may be necessary in widespread parishes to have the pastor bring the services of the church to group meetings in homes, to which not only members, but neighbors may come.

If You're Going to the Movies

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Films marked *M* may appeal to Mature Audience.
Films marked *Y* may appeal to Young People.
† Outstanding for Mature Audience.

Prepared by Independent Filmscores, a private reviewing service

The Black Swan (Fox) Laird Cregar Thos. Mitchell M. O'Hara Tyrone Power	*Melodrama.* Adventure and romance on high seas and islands of Spanish main during the days of Henry Morgan, the pirate.	Dashing, with abundance of action: fighting, brawling, drinking. Character of Morgan set forth with more apology than historical accuracy. *A typical Sabatini novel in technicolor.* *M, Y*
Gentleman Jim (War.) Ward Bond Jack Carson Errol Flynn Wm. Frawley Alexis Smith	*Biography.* Rise of prize-fighting career of James J. Corbett, culminating in victory over John L. Sullivan, and serving also as album of early days of the sport.	Will especially appeal to sports fans, since actual encounters are not slighted for trumped-up plot, as is sometimes the case in "life stories." Events *interestingly* selected and presented. *M, Y*
Girl Trouble (Fox) Don Ameche Joan Bennett Billie Burke Frank Craven	*Comedy* results when South American playboy comes to New York for loan on father's business, leases apartment from heiress, who then poses as maid.	Stereotyped plot and acting make this quite dull, with really comic situations few and far between. *Annoyingly superficial, devoid of spontaneity.* *M*
White Cargo (MGM) R. Carlson Hedy Lamarr Frank Morgan Walter Pidgeon	*Melodrama.* Moral and physical degeneration of white rubber plantation managers in Africa, culminating in tragedy after involvement of one with native girl.	Might have served as commentary on the why of white domination in tropics, were the question ever raised —which it isn't. Unflattering picture of human beings, interesting and well interpreted but *sordid in the extreme.* *M*
†*Wings and the Woman* (British film distributed by RKO) Anna Neagle Robert Newton	*Biography.* Aviation exploits of Amy Johnson, English aviatrix, including flights with her one-time husband, James Mollison.	Honors pioneering of Mollisons and other aviators, at the same time a story of their personal reactions to danger and fame. Marital misfortunes presented honestly, not sensationally. *Awkwardly edited, but sensibly and dramatically set forth.* *M, Y*
You Were Never Lovelier (Col.) Fred Astaire Rita Hayworth Adolphe Menjou	*Musical.* American dancer, stranded in Buenos Aires, hires himself out as pretended suitor of rich hotel owner's daughter; on meeting her, tries to make pose a fact.	Frothy "escape" fare manages to treat Latin American characters without condescension. Dancing portions outstanding, but too few, with drawn-out portions between. *Trivial but pleasant.* *M, Y*

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, The Great Commandment, Holiday Inn, The Pride of the Yankees, The Spirit of Stanford, Yankee Doodle Dandy.

For Mature Audience: Crossroads, For Me and My Gal, The Forgotten Village, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Mokey, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, The World at War.

Superintendent Weihe

of the Nachusa Home for Children finds that the general situation has also affected the problem of help at the Home. During the summer a central heating plant and water softener was installed at a cost of $9,000, and a new well and pump, to provide a more adequate supply of safe drinking water, and also for fire protection purposes, has been completed at a cost of $2,000. Meanwhile the drive of the Illinois Synod Brotherhoods to wipe out the bonded indebtedness is progressing.

Service Flag Dedications are the order of the day, and are being made occasions here and there for supplementing congregational contributions to Lutheran World Action.

Anniversaries and appropriate improvements to celebrate them have occurred at *Amity Church, Lena,* the Rev.

A. H. Stone pastor, where the eighty-fifth anniversary of the founding of the congregation was observed by the dedication of a new pipe organ, "To the Glory of God and in Memory of Miss Elizabeth Hicks and the Members, living and dead, of Amity Lutheran Church." It was the bequest of the late Miss Hicks, as well as the generosity of the present congregation, which made the purchase of the new organ possible. The speaker of the day was the former pastor, Carl W. Satre, D.D., now of Augsburg Church, Toledo. At the same service, three flags, the Stars and Stripes, the Christian Flag, and the congregational Service Flag were presented and consecrated. And in the *Pearl City-Kent Parish*, where both St. Paul's and St. John's churches were renovated and painted. The offerings made possible a further reduction of the debt at Pearl City, so that Pastor Bolton has hopes that it may be entirely liquidated within the year.

The Polo Church has beautified its surroundings by the planting of some fine evergreens. The auditorium of *Trinity Church, Lanark,* T. B. Hersch, D.D., pastor, has been beautifully decorated, and new lighting fixtures installed. The church at *Chadwick* has found it necessary to replace a portion of the foundation, to raise and put new footings under the steps, and make other improvements.

"Christianity in Action"

Your correspondent unexpectedly stepped into the front pages of nearby city papers, and made the columns of metropolitan dailies the country over, and thus gained fame, or notoriety, if you will, which brought communications from New York, California, and points between, when he stepped back into a barber shop after the many years since he had thus supported himself in college, for the purpose of helping out a local barber who was suddenly stricken. The local editor seemed to think it was "Christianity in action," and put it on the AP wires. It was such a little thing to do that we were quite surprised at the notice it received. When we consider the frequent occasions on which, as a matter of course, and quite without notice, neighborly deeds are done by all classes of people, we wondered why it should be thought strange that a pastor should do likewise. Are we so far removed from the practicalities of life that when we step into them, it creates a stir?

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Christmas "Good Will" at Hand

New York's "Heart" Touched by Poverty and Misery

By Ambrose Hering

By the time these lines appear in print the appeal of the "100 Neediest Cases" in the daily *New York Times* will be well along rolling up its figures toward the final total of the season which a year ago amounted to $263,517.

While raising funds for welfare purposes is not generally considered a regular newspaper function, the *Herald Tribune* here raised $114,009 this summer to provide fresh air care for poor city children.

Should a newspaper engage in an enterprise as alien to news publishing as annual fund raising for charity?

Social workers after earlier disapproval have now come to accept the facts of the situation and have made some progress in improving both the methods of soliciting contributions and the distribution of the funds gathered by the press.

The case stories of the *New York Times* represent well-written paragraphs of actual individual and family needs and are attested by the agencies which are entitled to supply them.

In each instance the amount needed (which may be over $1,000) is stated, and the agency which will administer the money contributed is also listed. The entire cost of raising the money is borne by the *Times*.

As to the distribution of the funds raised, which is supposed to be on a non-sectarian basis, while no Protestant agencies are listed as recipients, two Jewish and two Catholic agencies do share as beneficiaries in the distributions. To date, protests have brought no results.

It is true that the Christmas spirit has suffered violence at the hands of modern business, and some unwise Christmas giving, no doubt, brings more joy to the giver than to the one who receives. However, when a city newspaper can raise $345,790—as the *Times* did in 1930, and more than $5,000,000 since 1912, aiding nearly 30,000 individuals—the results deserve commendation. The newspaper public does "have a heart." There are no such newspaper funds in pagan lands.

Lutherans too "have a heart." They also have real "neediest cases" of their own; and they do give. It would be interesting to see the 1942 Christmas totals gathered by our agencies in some seventeen of our larger cities.

Welfare Institute

In order to get an over-all view of the Metropolitan New York welfare situation confronting our twenty-eight Lutheran agencies and our congregations this fall, a special committee of the Lutheran Welfare Council conducted a three-session Institute of Lutheran Workers, November 17 at St. John's Church, Christopher Street, Manhattan.

Christmas Cards

By Norma Young Cooksey

We're looking for some Christmas cards
To send our men in service,
And as we search among the trash
It really does unnerve us.
The Christmas messages we see
Are "Seasons Greetings, Swat the Axis,
Slap the Jap." I wonder why
They left out, "Pay your taxes."

Is this a season to spread hate
Because we're patriotic?
Should cheap and vulgar words pretend
To make things more chaotic?
No, this year more than e'er before
We need those words of Peace
To give us courage for the day
When vicious guns shall cease.

These messages from home must be
A word of Hope and Love;
Help men look up and see the Star
To guide their thoughts above
The dust, and sweat, and battle grime;
For when the victory's won,
The same brave men must teach the world
To follow God's own Son.

So choose your greeting cards with care.
It will be worth the trouble
To pick them out and send a lot;
Your joys will then be double.
And while at times the other cards
May have their share of merit,
Don't ever let them take the place
Of real, true Christmas Spirit.

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The Institute's objectives were—to review and confer on types of cases referred from pastors and other agencies to our Lutheran agencies for service; to appraise available parish resources; to evaluate Lutheran facilities; to consider our Lutheran responsibility in Metropolitan-wide planning; and to check on changing needs and wartime services.

Dr. Clarence E. Krumbholz reported to the dinner meeting on the national welfare scene and Dr. Herta N. Genz reported on the recent National Prison Congress at Asheville, N. C. Miss Lillian Franzen of the Council staff led the group of children's home and child welfare workers, and Dr. Luther E. Woodward of the Bureau of Child Guidance, Board of Education, conducted the round table conference.

Some Findings

1. More careful case investigations are required before determining the type of care needed for individual dependent children.

2. There is growing need for training courses for selected volunteers to help agency workers.

3. Many pastors use the Lutheran agencies and other resources wisely, some do not and some seem comfortably altogether out of touch with human misery.

4. The staff workers of the Lutheran agencies are overloaded, Lutheran pastors are faithful hospital visitors, pastors' discretionary funds where still existing, are not always used to the best ends.

5. Lutheran service in some spheres is spotty and there is need for further co-ordination.

Enlisting and supervising lay workers was one of the essential needs considered. Discrimination against Negroes was discussed together with the possibilities of parish or district welfare committees, the relation of religion to mental hygiene and the proper use of devotional literature.

The Queens Survey

The Lutheran Welfare Survey of Queens as well as the Population Study of the Bethlehem Orphans' Asylum of the Missouri Synod were completed and reports submitted to the proper boards.

Queens is a rapidly growing and slowly consolidating borough of 1,297,634 inhabitants. It has the highest relief turn-over in this area and is lacking chiefly in health and supervised recreational resources.

With 47,186 baptized members in 67 congregations the Lutherans easily lead the Protestant churches. Sunday schools are large and well organized, and building facilities generally are inadequate to carry on an effective parish program. The Queens Boy Scouts rank very high, and most of the best troops are connected with Lutheran churches. Weekday religious schools are maintained in 69 per cent of our churches.

The Survey revealed that the number of Lutheran clients of social agencies and courts is well below the general Lutheran population average.

The Lutheran chaplaincy work at the Queens General and the Tri-boro Hospitals is highly satisfactory both to patients and their pastors. At the Creedmoor State Hospital (4,637 beds) ministrations are inadequate and unsatisfactory; there is need for more Lutheran child welfare work, and a trained Lutheran case worker should be added to serve the Lutheran needs of the borough.

The Lutheran Service Center, budget $3,000, should have more support so as to extend and improve its program.

The Queens section of the Laymen's Committee of the Lutheran Welfare Council has received the report and, subject to the interest of the churches, plans to go into action early in the New Year on the revised Lutheran budget of the borough.

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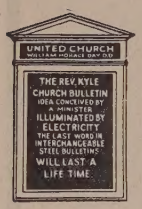

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Personal

The Rev. H. G. Beemon, pastor of the South Whitly Parish of the Indiana Synod for the past five years, has accepted a call to become pastor of Messiah Church, Constantine, Mich., effective November 1.

The Rev. Robert Gaston, pastor of St. John's Church, Bendena, Kansas, for the past seven years, has accepted the call to Christ Church, Eureka, Kansas. He took charge of this pastorate November 29.

After a pastorate of less than two years, the *Rev. J. Wilson Harner* of the Darlington-Wallace Parish of the Indiana Synod, accepted a call to the Accident Parish, Maryland, of the West Virginia Synod. He entered upon work in his new parish November 15.

The Rev. Paul K. Nordsiek of Des Plaines, Ill., has accepted the call to become pastor of Redeemer Church, Aurora, Ill., and began his work there December 1.

The Rev. Curvin H. Stein, pastor of St. John's Church, Lock Haven, Pa., resigned November 15 to accept the call to the Sea Isle City Pastoral Charge, New Jersey. Mr. Stein took up his new work November 22.

The Rev. James C. Suter is the new pastor of St. Mark's Church, Portland, Ore. He was installed by the president of the Pacific Synod November 8 and is the successor in this pastorate of the late Rev. Theodore A. Schoenburg.

The Pacific Lutheran announced that following the resignation of the Rev. Paul L. Kunzman as pastor of St. Paul's Church, Vancouver, Wash., the *Rev. Louis C. Weitzenkamp* was called to this pastorate and was installed November 22. Pastor Kunzman resigned that he might retire from the active ministry.

Mr. Weitzenkamp is no stranger in the Pacific Synod, for in Camas he built a fine church and parsonage and was later called by the Board of American Missions as a field missionary. He worked in California, Kansas, and Colorado, and after the death of Pastor Schoenburg was sent by the Board to take charge of St. Mark's Church, Portland.

The Vancouver field is almost limitless in possibilities because of the incoming of many thousands to work in the war industries.

"Scriptural Giving" Pays

AT its regular morning worship November 15, *Unity Church, Detroit, Mich.*, observed its twentieth anniversary in a manner befitting the evangelical soundness of its history. In keeping with its emphasis upon pure Scriptural practice, there was no public fanfare in connection with the event, nor were there special services, dinners, etc., throughout the week. The anniversary celebration was confined to the Chief Service, at which the Rev. H. E. Schildroth, pastor of Bethel Church, Detroit, brought a personal message for the people of Unity. That the 150 people present gave an offering of $750, is mute testimony to the success of Pastor S. L. Boger's insistence upon Scriptural giving.

The congregation was organized in November 1922 by the Rev. J. N. Lentz with fifteen charter members, including the missionary and his wife. The Rev. S. L. Boger took charge of the congregation in May 1923, and has served continuously since. At that time there were those who said that only long and well-established churches could "afford" to get along without dinners, bazaars, sales, and what-have-you. But this mission congregation started without resort to money-raising activities, and has never descended to them since.

Furthermore, they have always paid their benevolence apportionment in full besides contributing beyond what was expected of them to all charitable appeals of the church at large. This, in spite of the fact, that they assumed self-support earlier than most congregations and never defaulted on its mortgage payments. Some chided Pastor Boger for giving so much away even during the depression years, and for never asking lending institutions to forego interest or to cut principal. But he knew that churches should set an example for the world in meeting their just obligations. No wonder that though this congregation still numbers only 172 communing members, it gave $121,100 to current expenses and $23,286 to benevolences up to 1941.

That its communing membership is no larger adds to the service record of Pastor Boger. In late years the surrounding community has become largely Jewish. Without the present pastor's soundly Scriptural leadership and teaching, Unity Church would not be as well off today. WM. S. AVERY.

"If I Be Lifted Up"

"If I Be Lifted Up," was the theme of the twenty-eighth annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod* which was held October 28-30, in St. Paul's Church, Savannah, Georgia. At the opening service Dr. W. A. Reiser preached the sermon and was assisted in administering the Holy Communion by Dr. H. J. Black, pastor of the host church.

The devotions throughout the convention followed the theme, and were presented by the following women: Mrs. J. L. Yost, "His Magnetic Appeal"; Mrs. L. S. G. Miller, "His Saving Presence"; and "His Challenging Command," by Mrs. J. N. Slice. Mrs. J. A. Linn led the convention in its noontide prayer.

The president, Mrs. A. V. Koebley, presided at all business sessions. Mrs. T. H. Weeks directed a presentation of the department secretaries in a playlet, "We Follow Thee."

Mrs. J. B. Moose, mission study secretary of the General Society, discussed mission study and also conducted an open forum.

Mrs. Gladys Morgan Happer, M.D., a medical missionary who returned from India eighteen months ago and is now in Salisbury, N. C., brought an illuminating account of India in its many aspects in her address, "Where Is India?"

The Children of the Church, of the hostess church, gave their festival program "A Missionary to North America."

A special feature was a dinner and fiesta given by the local society.

The following officers were re-elected: Mrs. A. V. Koebley, president; Mrs. C. E. Seastrunk, vice-president; Mrs. J. M. Frick, secretary; Mrs. H. L. Rau, statistical secretary; Mrs. G. L. Labouseur, treasurer. Mrs. Koebley and Mrs. Seastrunk were also elected delegates to the triennial convention.

Mrs. J. N. Slice, Reporter.

The Midwest Brotherhood

The convention of the *Brotherhood of the Midwest Synod* was held at St. Paul's Church, Hooper, Nebr., the Rev. Hugo Welchert pastor. The theme was, "Christ in the Crisis." A large number attended the meeting, and more of the Brotherhoods would have been represented had the farmers not been so busy with their crops just at that time.

The main speakers were F. C. Wiegman, D.D., president of Midland College, Fremont, Nebr., and the Rev. George Flora, missionary on furlough from Liberia, Africa.

All officers were re-elected: Fred S. Walter, Creston, Nebr., president; William Weiss, Ohiowa, Nebr., vice-president; Louis Volpp, Scribner, Nebr., secretary; Burton Copenhaver, Syracuse, Nebr., treasurer.

Pastors on the executive committee are the Rev. H. J. Diekhoff of Ohiowa and the Rev. R. Jobman of Creston.

OBITUARY

Mrs. J. Christian Krahmer

Lydia Christine Krahmer, wife of the Rev. J. Christian Krahmer, entered into Life Eternal November 19 at her home, the parsonage of Christ Lutheran Church, Islip Terrace, Long Island, N. Y.

She was born in Rochester, N. Y., May 28, 1873, and was confirmed in St. John's Lutheran Church in that city. December 21, 1899, she was united in marriage to the Rev. J. C. Krahmer, and with him has lived in Saugerties, N. Y.; Hudson, N. Y.; Pittsford, N. Y.; Staten Island, N. Y.; Kendall, N. Y.; and from December 1940 until her death at Islip Terrace.

She is survived by her husband, pastor of Christ Church, Islip Terrace; two sons, Herbert Krahmer of New York City, and the Rev. Alfred J. Krahmer, pastor of Grace Church, Forest Hills, N. Y.; three brothers, two sisters, and one grandchild.

A service was held at the Islip Terrace church Saturday afternoon, November 21, with the Rev. Dr. Willis Hinman of Wagner College delivering the address and the Rev. Albert Zetzer of Bayshore conducting the service.

Another service was held Monday afternoon in St. Paul's Church, Pittsford, N. Y. The Rev. Yost Brandt, pastor of that church, read the service, and the Rev. Henry Erbes of Rochester, N. Y., delivered the address. Interment followed in the Pittsford Cemetery.

Alfred J. Krahmer.

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